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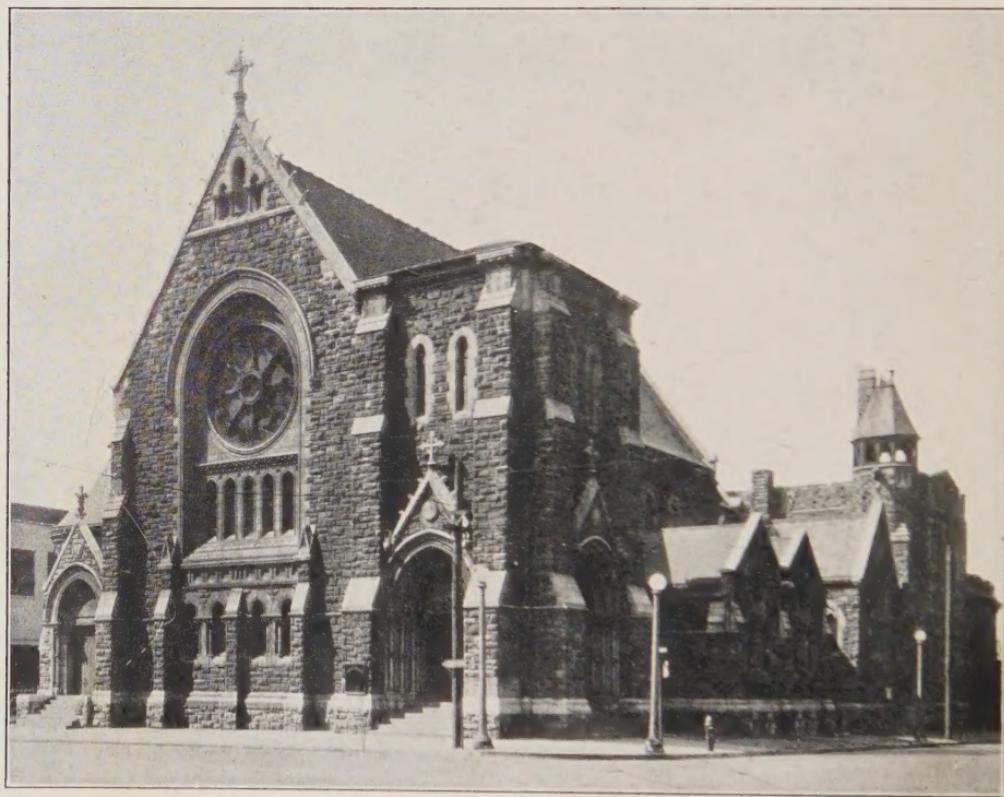
to Anne Rankin, this first
copy of a book made possible
by her vision and direction.

Her Colleague
and devoted friend

Maxwell G. Jensen



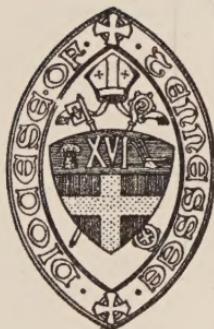
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THE RIGHT REVEREND THOMAS FRANK GAILOR, D.D., LL.D.

Centennial Ode

BY RT. REV. THOMAS F. GAILOR, D.D.

One hundred years since Otey braved
The trail o'er mountain, wood and stream,
To find the task his spirit craved,
And thus fulfill his youthful dream.

One hundred years since Ravenscroft
Founded here a Church of Christ,
And raised the Royal Flag aloft,
The emblem of the things unpriced.

Devouring Time has claimed its own;
Disease and war have left their trace:
But noble souls the seed had sown,
And we are sharers of their grace.

And Otey's dream—Of youth made strong
By faith, and love of Christ, Our King,
Is witnessed now by men that throng
With praise that makes the mountain ring.

And old Christ Church a beacon stands,
To tell of souls who time defied,
And sent the word to many lands,
Of how for us Christ lived and died.

And we take up their work laid down,
And harvest of their labors reap.
May God our efforts also crown,
And grant that we their faith may keep.

“Be not afraid;” 'Twas Christ Who said;
“Only Believe;” The past is past.
We follow where Our King hath led:
Truth shall conquer; Love shall last.

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Religious Conditions in Tennessee in 1829

BY DR. SILAS B. MCKINLEY

NEW settlers poured across the mountains about the time of the American Revolution, into the wooded wilderness of Tennessee. Scotch-Presbyterians, Catholic-Irish, Germans and Swiss, and the English Dissenters came. Most of them had probably received religious instruction in the old country or near the seaboard. But now they were left without preachers or ministers, without even neighbors, with no place of worship. Their children would be almost like the wild things of the forest; their only training and instruction would be what they had in their homes.

They must cut down trees to make a clearing; then plow the land and dodge the stumps and plant the grain. They must hunt and fish and trap their needed food. This would scarcely make for religion, piety, and contemplation; they had little time for pondering the gospel.

It must be remembered that conditions for them were not what they were for the prophets of old, for David tending his flocks in Judah. The perils were different, not drought and heat and over-population. God might, at leisure, be asked to give water and shade in the noon-day. But in this western land, man must be always on the alert; the dangers were sudden. Those early settlers would have found it most unsafe to let themselves be carried off in an oriental ecstasy of thought and immobility. The Revolutionary War made matters worse; it hardened them and roughened them. Yet in less than twenty years came a great revival of religion.

The Circuit-Riders

About 1785 the first circuit-riders entered Tennessee; heroic men who would ride to the remote settlements carrying the Word of God. They were fired by the evangelical spirit. Their methods were crude, but they were effective. Their appeal was emotional, and the frontier people were mightily moved. The preacher would travel for miles through the forest, hold service in some log cabin or clearing, and then be on his way. With him came not only the Bible story and the inspiration of a man of God, but also a breath from the outside world to blow the dust from their secluded homes.

Crowds would gather to hear the preacher, for diversion was rare in such distant places. It was good to meet the neighbors, but here was a man from outside; they wished to see what manner of person he was and what he had to say. So he stood in the log house, surrounded by the crowd, which had come principally from mere curiosity. He would speak in a loud voice; sometimes in camp-meetings preachers would try to shout one another down. But no one could doubt the sincerity of the man. He prayed to the Judge of mankind; he was sure of the salvation of his own soul, but he trembled for the fate of those before him. He had said to himself what he then said to others; he meant every word of it, and they knew his sincerity.

Excitement and terror would seize his hearers, so that they called on God for mercy, and fell in trances or cataleptic fits. For they believed in the Last Judgment, in Hell for the wicked and Heaven for the righteous; they knew their own secret sins, and they were afraid. They were not people to sit and weigh and consider; they were men of action; and all around them was an invisible world, of angels whom they must propitiate and devils with whom they must contend. The exaltation might be temporary; but very often men found their lives transformed, their spirits new, from that day forward. First would come the conviction of sin with the terror of it; from that the preacher would lead them "into the heart of God," where they might find salvation.

Perhaps the most famous of the circuit-riders in this region was Peter Cartwright. He may be taken and studied as typical of the others. His fame rests not only upon his exploits but upon

the fact that he was one of the few who lived to a hale old age and wrote an autobiography. Most of them died after a very few years of hardship and danger; not many left any written record behind them.

Conversion often came suddenly and with a mighty conviction of sin; it came to Cartwright in his sixteenth year. He had been to a wedding about five miles from home, where there was a great deal of drinking and dancing. He drank little or nothing; his delight was in dancing. Sitting by the fire when he reached home, he began to reflect upon the way in which he had spent the day and evening. He felt guilty and condemned; he rose and walked the floor. He says: "It seemed to me all of a sudden my blood rushed to my head, my heart palpitated, in a few minutes I turned blind; an awful impression rested on my mind that death had come to me and I was unprepared to die. I fell on my knees and began to ask God to have mercy on me." A few days later in the horse-lot he heard a voice from Heaven saying, "Peter look at me." Several weeks afterwards at a church meeting an impression was made upon his mind as though a voice said to him, "Thy sins are all forgiven thee." Then his mother "raised the shout." Such was conversion in those days.

Dancing was sinful in the eyes of the circuit-riders. Stopping at an inn, Cartwright found a dance going on in the only room where guests might sit. A young girl politely invited him to dance. When they reached the middle of the floor he announced in that bellowing voice of his that he would ask God's blessing. He dropped on his knees and pulled his partner down with him, then proceeded to pray until the fiddler ran away in terror. He continued to exhort and sing hymns until many dancers wept or cried for mercy; finally he organized a Methodist Church of thirty-two, and made the landlord class-leader.

Nor were ornaments to be forgiven in the sight of God; or at least in the sight of an old-fashioned Methodist. Cartwright tells the story of a rich man who could not find peace in believing until he had torn off his shirt-ruffles and thrown them down in the straw at camp meeting; but then "in less than two minutes God blessed his soul."

Old Cartwright had contempt for the educated preachers whom he had seen, comparing them to a "gosling with the straddles." Meeting one of these, who tried to disconcert him by

addressing him in Greek, Cartwright listened with attention and replied in backwoods German, which the other took for Hebrew and so was himself confounded.

Many of the early traveling preachers had little or no education, no books and no time to read them if they had been provided, no colleges and not even a good common school within hundreds of miles. Cartwright says that they "murdered the king's English almost every lick. But there was a divine unction attended the word preached and thousands fell under the mighty power of God."

Many nights in early times the Methodist riders had to camp out without fire or food for men or beast. They had a pocket Bible, a hymn book, and a book of Discipline. They would meet at a conference where their fate lay in the hands of the bishop; he would assign them their circuits for the following year. He would call upon them to face the foe and be willing to perish at their posts. Then he would read their names and each would know where he was to labor in that great region between the Mississippi and Michigan, in forest or malarial swamp or rowdy frontier town. No wonder the "Methodist Discipline" asked preachers whether they were groaning to be made perfect in this life. Most of them would die in a few brief years, of exposure, illness or accident. They must come with a mighty devotion.

The Camp Meetings

Men of such burning zeal and power could assemble large audiences. Presbyterians and Methodists would unite and agree to work together for a common cause. Union or sacramental meetings began to take place between them in the southern part of Kentucky. So came the first of the camp meetings at Cane Ridge in 1799. Thousands would congregate; it is said to have been 20,000 on this occasion. Some came even from Lexington, two hundred miles away. The next big one was on Desha's Creek, near the Cumberland river.

These meetings excited the people on the subject of religion, so that an extraordinary outburst occurred in the spring of 1800, known as the Cumberland Revival or Great Revival. It came suddenly on one of those sacramental occasions, in the midst of a meeting held by the Methodist and Presbyterian ministers in

order to arouse people to the subject of personal holiness. People are said to have been seized by a sort of superhuman power, to have lost their physical energy so that they were unable to give any sign of consciousness. It was common for groans and prayers and hallelujahs to mingle together in prayer meeting; but now strong men fell upon the ground utterly helpless. Women were taken with a strange spasmodic motion, so that they were heaved to and fro, sometimes falling at length upon the floor, their hair dishevelled, and throwing their heads about with a quickness and violence so great as to make their hair crack against the floor as if it had been a teamster's whip. Then they would rise up again under this strange power and fall on their faces with the same violent movements and cracking noise.

Preachers of different denominations would get up and address the crowd with their good backwoods lungs. Nor did one of them wait until another got through; it was a question of all talking at once and the audience growing thickest where the greatest orator held forth. During a meeting at Cane Ridge several years later, a famous Presbyterian minister who later became identified with the Christian Church of Alexander Campbell, was not invited to speak. So after waiting silently for an entire day, he finally mounted a fallen log, had an umbrella rigged up to keep him comfortable, and an attendant brother to see that it performed its functions properly. He then announced a hymn and is said to have had ten thousand people around him when he was ready to announce his text.

At this meeting it is reported that the whole ten thousand were from time to time shaken as a forest by a tornado, and five hundred were all at once thrown to the ground like trees in a windfall, by some invisible power. Some were agitated by violent whirling motions, some by contortions, and then came the jerks. The old preachers tell how scoffers, doubters, and those who came to sneer at the supernatural, were taken up in the air, whirled over their heads, and coiled up so as to spin like cartwheels. They might endeavor to stop their course by clinging to trees, but an invisible force would drag them off and throw them on their headlong way.

The necessity for a camp meeting arose from the congregation of a multitude so large that space to house them was quite lacking. Folks would come in carriages, wagons, ox-carts, and

on horseback. They would bring their own food, which was usually jerked meat and corn-dodgers; they pitched their tents upon the ground.

Meetings were not always free from disturbance by outsiders. Cartwright tells of a camp meeting on the edge of Tennessee, where "a considerable revival took place, and some tall sons and daughters of Belial were brought down to cry for mercy." Rowdies gathered around, but the revivalists had some of them arrested and fined. Finally the toughs collected together, elected a captain whom they named after Cartwright, and chose subordinate officers. They planned to mount their horses and ride upon the camp ground armed with clubs. They drank their whiskey, then came on. Their plan had been discovered and all was prepared for meeting them. Cartwright jumped into the entering place, the leader threatened to knock him down; Cartwright dodged, and then delivered his successful stroke which knocked the Philistine off his horse. The others wheeled and rode away; the captain was fined fifty dollars.

Camp meetings and the Great Revival remained at their height for two or three years after 1800. That was the time of remarkable manifestations and of unity among the denominations. Baptists, Presbyterians and Methodists had all taken part together; but these sects began to split up after the first excitement was over. Fanatics and eccentrics collected groups about them; one led his followers to an island in the Mississippi searching for the Holy Land, and another starved to death while engaged in a demonstration of the principle that food was not absolutely necessary to sustain his life. Ever since 1800, however, camp meetings have continued to be a part of religious life in Tennessee.

Organization of the Churches

Even before the Great Revival definite churches and congregations had been established in Nashville, and the Methodists had already erected a building. Benjamin Ogden had been the first Methodist missionary to preach in the vicinity of Nashville. He came in 1787 and set up the Cumberland mission, which included Nashville and all the forts and settlements on the north side of the Cumberland river from Gallatin to Clarksville. After one year he reported sixty-three members, four of them colored.

He was succeeded by various other preachers and elders. Wilson Lee formed the first society of Methodists in Nashville.

The first Methodist church was built in Nashville as early as 1789 or 1790, a stone building located on the southeast corner of the public square. However, it was soon removed in order to give place for business houses; then private residences and the court house on the public square were used. In 1807 a newcomer said that Nashville had no house for the public worship of God. From 1810 to 1812 circuit preaching was conducted at the house of Mr. Garrett; then a small brick building was erected on the north side of Broad Street, between Vine and Spruce, which proved to be a poor location. The building was too small, so that it was soon turned into a dwelling. A lot on Spring Street, which is now Church, was given to the trustees by George Poyser, a prominent business man of early Nashville. This was forty feet wide and sixty deep; the church building covered all of it, and remained from 1817 to 1833 the chief Methodist church in Nashville.

Bishop McKendree was assigned in 1808 to the Cumberland District, which extended from Nashville to the Cumberland Mountains in both Tennessee and Kentucky. He had great influence upon his times; and in 1833 the church named after him was built across the street from the old one, which had become too small for the growing congregation. Nashville District was created in 1811, and seven years later the town was made a separate charge. Preaching was established on Front Street for the College Hill neighborhood in 1828, and a brick church for colored people was put up near Sulphur Springs. So that the Methodist Church in Nashville in 1829 was a healthy infant, showing promise of its strong maturity.

A Presbyterian missionary came to Middle Tennessee even before the earliest Methodist, when Thomas B. Craighead arrived in 1785 and put up a schoolhouse at Spring Hill. He taught school during the week and preached on Sundays, occasionally visiting Nashville. A church was established at Maryville in 1785; Transylvania Presbytery was formed the following year and it included the settlements near the Cumberland until the Presbytery of Tennessee was created in 1810.

Then the Rev. Gideon Blackwell came from Maryville to Franklin, where he taught in the Harpeth Academy and occupied

pulpits for fifty miles around. He organized a church at Nashville in 1814, and when he retired in 1823 it had forty-five members, of whom forty-three were ladies. The original church building was on the site of the present First Presbyterian church and was begun in 1812. Funds were secured by general subscription, and other denominations were allowed to use it when the Presbyterians did not want it. The structure was of brick, and the pulpit was at first on the south, but later on the east side. In 1829 its pastor was the Rev. Obadiah Jennings who had been educated as a lawyer, and he for the first time succeeded in bringing a number of men into the church.

The Cumberland Presbyterian Church was first organized in Dickson County, Tennessee, on February 4, 1810, at the home of the Rev. Samuel McAdow. Other ministers were also present; and they met again a month later and adopted all of the Westminster Declaration of Faith except "the idea of fatality." Robert Donnell came to Nashville as itinerant preacher, but found much opposition from some of the regular Presbyterian ministers. He began to preach at the court-house but it was soon closed against him and the mayor offered him the city hall. Then the mayor died and this was also closed. The minister then moved to the house of Mr. Castleman in the country, but later got another chance at the court-house. In 1828 a church was organized with a membership of six women and one man. The first regular pastor did not arrive until 1831.

Baptist ministers were early in Middle Tennessee and went from one settlement to another preaching and reading the gospel. They would take care of the country districts, where their ministers could be farmers during the week and conduct service on Sunday. Preachers went around the settlements and gathered their congregations together in the forest or the houses. No pay or remuneration of any kind was expected by these Baptist ministers. The churches near Nashville were united in the Mero District Association about 1792, which was afterward changed to the Cumberland Association. This included a church on Mill Creek, four miles from town, one on Richland Creek with John Dillahunty, a corruption of De la Hunté, for its pastor, and another one farther west under James McConnico. There was also one six miles east of town on the White's Creek pike.

The Baptists were slow about founding a church in Nashville itself, because of a sort of a tacit agreement, by which the Presbyterians took care of the town and the Baptists the country. However, in 1820, the Baptists in the city held a long series of meetings for several months, led by the Rev. Jeremiah Varde-man, who had some learning and considerable eloquence. At the conclusion of the meeting a church was organized here, and a brick building was put up on Church Street; but for two years they had no regular pastor and the pulpit was filled by various elders. This difficulty seemed to pursue them, for again they were without a regular minister from May, 1825, to May, 1826. Then came the Rev. Philip S. Fall from Kentucky; but he led away to the doctrine of Alexander Campbell all except five of the original members. These five gave up the church property to the majority, but in 1830 they adopted the charter and constitution of the old church and assumed the title of First Baptist Church of Nashville.

This breach under Dr. Fall led to the organization of the First Christian Church of Nashville; the definite break coming perhaps in August, 1827, when the congregation decided that it was the duty of all members to take the Holy Sacrament every Sunday. When the minister first came he intended to remain united with the Baptists, making simply some minor changes of doctrine; but certainly by 1829 both he and the congregation had split entirely away from the Baptist organization, and were following the precepts of Alexander Campbell, who himself made a number of visits to Nashville.

Few Roman Catholics were in Tennessee in those early days; but for a number of years after 1820 about sixty laborers belonging to the Roman Church were in Nashville building a wooden bridge across the Cumberland river. They had come from Pittsburgh, Cincinnati, and Louisville; and they went back when their work was completed. The bishop coadjutor from Bardstown, Kentucky, came in May, 1821, and celebrated the mass for the first time in this region. A prominent Mason gave those early Catholics a lot on the northeast corner of Capitol Hill, which was then called Cedar Knob because it was covered with a thick growth of stunted cedar trees. They bought some additional land, raised \$3,500 to buy materials, and then put up a neat brick building with their own hands.

Many churches were therefore already established in Middle Tennessee and in Nashville itself by the time that James Otey started his labors here on behalf of the Episcopal Church. Methodism was probably the strongest of the sects, having in the region west of the Alleghenies 519 preachers and 150,894 members in 1828, according to Peter Cartwright. Next most numerous were the Presbyterians, from whom had sprung also the Cumberland Presbyterians. Baptists were working in the country districts; in Nashville itself they had lost most of their membership to the new Christian Church. Neither Roman Catholics nor Lutherans formed any great proportion of the population. In fact, none of the churches had any very large membership, and few of these were men; there seemed to be plenty of room for a new set of workers and a new organization to enter the field.

Church Services and Missions

The early preachers were said to have been educated by letting the old ones tell the young ones all they knew. They had an intimate understanding of human nature; they shared the lives and the hardships of those to whom they ministered. They relied upon this more than upon books; the Bible and the hymn book were, next to human-nature, the chief object of their study. Methodists were also generally familiar with the sermons of John Wesley.

They felt great issues were at stake, imminent peril of Hell for their listeners and yet the chance of Heaven for all, provided the speaker could only move their hearts. And Hell was a definite and familiar place; the preacher would unroll a veritable map of its various regions and tell just what would happen to you there, with all abundant harrowing detail. One might believe that the preacher had himself visited those parts, so realistic did he make his narrative. Their descriptions of perdition might have been borrowed from Milton himself, and many of them were familiar with the Puritan poet's story of the fall and punishment of man. They could make their hearers feel as though the awful moment of the Last Judgment were coming any instant.

Nobody wanted to have expounded the subtleties of doctrine or exegeses of scripture. They took up the problems of the people who were listening, and attacked in strong language those

features of their lives which seemed to be evil. Most of these dissenting ministers were opposed to drink and slavery. James Craven had been led into the ministry by the great Methodist bishop, Francis Asbury, who for fifty years rode over the West on horseback carrying the standard of the Lord to its uttermost parts. An extract from the preaching of Craven has been preserved :

"Now here are a great many of your professors of religion ; you are sleek, fat, good-looking, yet there is something the matter with you—you are not the thing you ought to be. Now you have seen wheat which was very plump, round, and good-looking to the eye ; but when you weighed it you found it only came to forty-five or forty-eight pounds to the bushel. There was something the matter. It should have been from sixty to sixty-three pounds. Take a grain of that wheat between your thumb and your finger ; squeeze it and out pops a weevil. Now, you good-looking Christian people only weigh, like the wheat, forty-five or forty-eight pounds to the bushel. What is the matter ? When you are squeezed between the thumb of the law and the finger of the Gospel, out pops the negro and the whiskey-bottle."

They were great tellers of stories, and so old Peter Cartwright would often make his congregation roar with laughter. On one such occasion an elderly gray-haired Baptist called out sternly, "Make us cry, make us cry ; don't make us laugh." Cartwright turned upon him and answered, "I don't hold the puckering strings of your mouths, and I want you to mind the negro's eleventh commandment, and that is, 'Every man mind his own business !'"

Cartwright was also accustomed to use physical force when necessary in order to have the meeting proceed in the manner he desired. Thus he threw one woman out by main strength and then went on with the class-meeting, while keeping her out with his back against the door. When another lady, of much corpulence and little faith, troubled him by kicking her daughters as they knelt to pray among the mourners, he caught her by the foot and tipped her over backward among the benches ; where she is said to have bustled about a long time to get up, because of her size. Meanwhile the preacher went right on with his exhorting.

Of course the beginning of churches and preaching in Tennessee was in itself missionary work. However, it was not long before the young congregations began to establish missions among

those less fortunate and enlightened than themselves. In this endeavor the Methodists were especially active. They organized and built churches for the negroes, like the one down at Sulphur Dell in Nashville; and they even sent missionaries to the Creek and Cherokee Indians further south. It was a cause of great tribulation to these godly Methodists that in the early thirties the Indians were removed west of the Mississippi river, beyond the reach of their pious ministrations.

Some efforts were made by the various sects toward education and teaching. Thus in 1825 the Cumberland Presbyterian Church planned a school for training ministers. Lest conditions for the students become too soft, however, it was provided that they should have no feather beds and that they should labor on the farm for two or three hours a day. The first Sunday school in Nashville was established by Thomas Maddin, a Methodist eler-gy-man, who came here in 1817. He was a natural orator, a prominent Mason and for sixty years an itinerant preacher.

Although a number of denominations had places of worship established in Nashville by 1829 and regularly organized congregations, these were small in proportion to the whole population; and they were mostly composed of women. Sermons which moved the people were marked by simplicity and force, by homely illustrations and by a present fear of Hell. Organized social service was not needed where everyone knew his neighbor, and it would undoubtedly have been resented in most cases. Interest in education was just awakening; with care, however, that it should not be made too easy; for most people thought boys and girls were better employed on the farm and in the home. Missionary spirit showed itself through efforts to spread the gospel among the negroes and the Indians.

Attitude of the People Toward Religion

Earlier in this chapter something was said about the characteristics of a frontier existence, and how these were apt to affect the pioneer's attitude toward religion. Most of these influences were still at work in the Nashville of 1829. By that time Tennessee was no longer on the edge of civilization, for that had moved beyond the Mississippi; but the spirit of the frontier remained in the ascendant, still dominating the life of the people.

The great Revival of 1800 was now long over; a period of reaction and anti-missionary spirit, of atheism and indifference appeared to have come again. The self-reliance and the independence of the frontiersman were carried even to the point where he would resent the interference of ministers of religion and gladly make sport of its preachers. Stories have come down to us related by the founders of these early churches as typical of the period and as having occurred within their own experience.

Bishop Otey himself speaks of the people's contempt for learning and refinement, even when connected with the Gospel. He also tells how, when Mrs. Otey was almost the only one in the congregation who would make the responses, he overheard one frontiersman say to another, "Come, let us go and hear that man preach, and his wife jaw back at him."

The memoirs of Peter Cartwright abound with similar examples, and with cases where opposition took a more serious form. On one occasion he had gone into Illinois shortly before its admission into the Union, when the question of slavery was everywhere discussed. He would preach in a settlement on Sunday and deliver a stump speech against slavery on Monday. This caused him to be regarded as a politician, and on his travels he once approached a crowd gathered near a ferry arguing over the question of the day. The ferryman possessed great strength. He was talking about the old, renegade Peter Cartwright and saying that if that "such and such" ever came in his way he would drown him in the river. Cartwright asked to be ferried across; when half way over he threw the bridle of his horse over a stake and told the man that he was going to give him a chance to fulfill his boast. The preacher then seized him by the nape of the neck and the slack of the breeches and kept ducking him and choking him until the spluttering victim made several promises. These were that he would say the Lord's prayer every morning and night, that he would put all Methodist preachers across the ferry free of expense, and that he would go to hear everyone who preached within five miles. The ferryman was thoroughly cowed, and he promised; it is said that he later became a useful member of the church.

In addition to those converted by such rough actions, the Methodists got some prominent early settlers enrolled in their ranks. In Nashville these included Isaac Lindsey, William

McNeilly and Louis Crane. Moreover, James Robertson and his wife are said to have joined the first society of Methodists here, probably at the instigation of Wilson Lee. The Presbyterians appear to have been less in favor with the men at first; for until the twenties their membership was almost entirely feminine.

A curious tradition grew up that any man engaged in politics or public life should not have any religion. Possibly this was a mere adoption of the notions of those free-thinking Frenchmen across the water; and sometimes the cloak of indifference covered up a sincerely religious soul. An example of this appears in the case of Willie Blount, several times governor of Tennessee, who wrote to John Hillsman on March 27, 1822, a most interesting letter.

The ex-governor begins by a statement of his views upon the fundamentals of religious life; God and man and Heaven and Hell. Speaking of a newspaper article, he says: "It might be inferred that they think God is a cruel God. I think otherwise of him, and consider him to be both munificent and merciful." He continues in this liberal opinion: "The Christian system, which is my system of faith, is as broad as the plan of redemption and salvation." The conception of a last judgment seems to cause him some difficulty, for he inquires, "If the pious when they die go immediately to Heaven and the wicked to Hell, are they ordered out on the final day to be judged?"

Governor Blount's ideas were really in advance of their time; and he almost seems to anticipate that belief in human progress which became general after Darwin had published his "Origin of Species," for the letter reads: "Man is an intelligent being, endowed with extraordinary intellectual powers, susceptible of great improvement, formed for action, and required to ennoble the human character for Christ's sake."

These would be inspiring sentiments for a leader of the people to expound before his expectant constituents. Hear what he says: "My ideas on religion have been as above ever since and before we were acquainted; though not one of my intimates has known or suspected that I had any bias that way. My religion has been the uniform basis of my conduct which I have endeavored to test in point of correctness by the test of religion,

which is correctness itself; it has ever filled me with the desire to live privately and be as useful as I could."

The general reputation of Governor Blount never included any suggestion that he was of a religious nature. It simply was not the style in those days for a public man to confess to religious convictions; many may have had private opinions resembling those of this bluff old politician, and yet have appeared atheists or agnostics before the world.

Perhaps a similar private religious faith glowed in that governor of Illinois, whom Cartwright told to ask a blessing when they were about to commence a banquet without first addressing the Deity. For the chief executive apologized at once, and asked the preacher to do it himself.

We cannot know the secret thought of those who lived in Tennessee a hundred years ago. But it is certain that circuit-riders had brought religion to settlers severed from their former churches, that camp meetings and the great revival had fanned it to a flame, that congregations had been organized to seek to keep the fire alive. Their preachers talked in simple language, with promise of Heaven and threat of Hell. The early settlers were men of sincerity. A church once planted might hope to grow.

Nashville in Those Days

BY ELIZABETH PORTERFIELD ELLIOTT

FORT Nashborough was established in the spring of 1780 by a group of pioneers from Watauga. It was situated on the river bluff at what is now the east end of Church Street. James Robertson and his associates were brave patriots. They had already proven their ability and faithfulness to their country during the previous ten years at the then far western frontier of Watauga. But subsequent history shows that there was still much to be done for this country, and that in the establishing of Nashborough, and maintaining it as they did, they accomplished their part of that great and difficult task. Nothing more can be said to show the obligation we owe to these men.

They established a government at Nashborough independent of every other government in the world. They called it "The Government of the Notales." They conducted it for three years without any backing or guidance from any source except their own intelligence and patriotism. North Carolina had many troubles of her own, so they really had little outside assistance even during the ten years of bloody Indian warfare, which followed 1784.

Early in 1784 James Robertson went to North Carolina to inform her that they were here, and within her boundaries, and to ask that they be incorporated under her authority. Then an Act was passed by the legislature of North Carolina providing that "200 acres of land situated on the south side of the Cumberland river, at a place called 'The Bluff,' adjacent to the French Lick (in which said Lick and forty acres around it should not be included), be laid off in lots of one acre each, with convenient streets, lanes and alleys, reserving four acres for the purpose of erecting public buildings, the town to be known and

called Nashville, in memory of the patriotic and brave General Frances Nash."

This "200 acres" is the part of Nashville now bounded by the river, Broad Street, McLemore (now Ninth Ave.), and Line Street (now Jo Johnston).

The streets and alleys within this boundary are today almost the same as originally laid off, and the "Public Lott," the four acres, is our Public Square exactly.

The first sixteen years of the existence of this little settlement were terrible. All of the spiritual, mental and physical strength of this small company was necessary to meet the attacks of Indians, instigated as they were by Spanish and French agents, besides the difficulties of frontier life. Andrew Jackson became, in after life, the most widely known man among them, but there were many others of equal bravery and patriotism. General Jackson was not here during the earliest and darkest years.

The people as soon as possible began to express themselves in their homes and institutions, so that their ideals and character appear in the development of this community. They were for the most part from the British Isles, so it is that civilization that we find here in every department. Curiously, in only one instance does any other influence appear, and that is in the termination of the name which was changed from the Scotch "borough" to the French "ville," but in their articles of government, their laws, their religious principles, their family and social life, their education, and, in fact, everything we recognize their origin.

Tennessee became a state in 1796. At that time this little town had about 300 people within its limits, and the beautiful country nearby was only sparsely settled. The plantations and farms were large and the homes were not close together.

After 1796 the town grew rapidly. The Cumberland settlements ceased to be the "backwoods." There was constant communication with Virginia, North and South Carolina, Philadelphia and the eastern seaports. Roads, of course, were bad, but they were "open roads," safe from Indians. There was also much passing "down the rivers," and coming back by Natchez and Indian paths.

The government of the town had changed to suit the changing conditions. In 1806, it was granted a charter by the Tennessee Legislature and then had a mayor and six aldermen. The right

to vote was confined to property owners. It is supposed that under this qualification, women, who were heads of families, voted. It is known that in the town of Knoxville at this time, such women did vote in municipal elections. This was an old English law.

Many of the pioneers settled upon land granted to them by North Carolina for services during the Revolution. Many others bought large landed estates for which they received grants from North Carolina. Several families here still own some of their original grant.

At first log cabins and stockaded forts were built. In time these were replaced by spacious and elegant homes. Rock Castle in Sumner County was begun so early that its completion was delayed by attacks of Indians. Cragfont is another beautiful old house standing today which testifies to this. There is one brick house near the original western limits of Nashville, built before 1796, and of bricks made near by. It is at the foot of Capitol Hill on West Cedar Street, and was built by John Cockrell, who married James Robertson's sister, Mrs. Ann Johnson.

During the next thirty years, many of the best and handsomest of our old houses were built. Their locations can be found on our present business streets. Many of them were built "flush with the street," or very near it. Each one had its beautiful garden extending for a modern block or more from the side. The alleys of the original plan limited the grounds at the back of the house. The yards and gardens were surrounded by stone or brick walls capped with wrought iron fences, or by high brick walls. At the entrances there were often stone pillars and iron gates.

We are sorry that only a few of these lovely old places can be mentioned.

Those named were built before 1830, or very soon after. They are given because they were connected with interesting historical events, or were the homes of Christ Church families. The old names of the streets are used. It is not fitting to mention the new names in connection with those dignified old Southern homes.

The town at first grew north of the Public Square, on account of the Sulphur Spring or "Lick." That beautiful "Bottom" was the general meeting place of the people. It was public

ground for a long time. The spring, the Indian mounds, the forest trees and the wide creek called "Lick Branch" made it like a lovely park. It was natural that the streets leading down that way should have had some of the oldest and best houses near them. Judge John McNairy, David McGavock and others had homes on the north side of the Bottom.

The picture of the Public Square shows it as it was—the center of the business and social life of the place. The stage coach is on its way south or east. It is going first down Market Street and then either out Franklin, Murfreesboro or Lebanon way.

The hill where the capitol is was in 1830 still called the Cedar Knob. This was before Nashville was made the capital of the state or a capitol building proposed anywhere. So then that grand hill stood in the middle of the town in its primeval wild beauty. The cedar trees on the knob gave the name to Cedar Street. Some handsome homes were built on its rise from the Square. Matthew Watson, Thomas Washington and Ephraim Foster lived here between the Square and Summer Street, and George W. Campbell lived up on the Cedar Knob or Campbell Hill.

It is interesting to see that by 1830 the town was beginning to move toward the west and southwest. On Summer Street between Spring Street (Church) and Union Alley, Dr. Boyd McNairy's house was built some years before 1825. Its beautiful grounds and garden extended to Spring Street on one side and Union Alley on the other. Robert B. Curry, the mayor, lived on College Street, south of Union, Governor William B. Carroll lived on High Street, where the Hermitage Hotel is now, and Josiah Nichol's home was on the corner of Cherry and Union.

Spring Street had begun to be of importance. The large spring on the bluff of the river which had played such a vital part in the beginning of the settlement, was still a source of water supply to the citizens.

Judge John Catron lived on Cherry Street near Spring Street (opposite the Maxwell House). Nathaniel McNairy had his home on the southeast corner of Spring and Cherry. Nathan Ewing lived on the southwest corner. Colonel Thomas Claiborne lived on the west side of Cherry Street between Spring Street and Cumberland Alley (now Commerce Street). His land ran back

to Summer Street. He gave to the city the alley now back of the First Presbyterian Church. The Masonic Hall was between Cherry and Summer on the north side of Spring Street. The Presbyterian Church was exactly where it is now. Godfrey B. Fogg lived where Watkin's Institute is now, and his house was so near the street that between the house and fence there was only room for a high box tree hedge. James Stuart had lived where Christ Church was built.

Washington L. Hallum had a handsome house on the northwest corner of Spring and High Streets. John Kirkman afterwards lived there. Large magnolia trees and shrubs stood on the front lawn. The house faced Spring Street.

Felix Grundy built his great house in 1817 up on Grundy Hill (afterwards Polk Place). It faced Spring Street and had an imposing entrance on that street at Polk Avenue. Down the steep hill west of Spruce Street and just outside the original limits of the town, the Nashville Female Academy stood in its large grove of forest trees. It was built in 1817. In 1834, this is spoken of as the western suburbs of town.

Beyond that was the open country. The farms there had only a few enclosed fields, and "away out in the country" the penitentiary was built in 1832. It was on the corner of Church Street and Sixteenth.

When going west on that dirt road from Nashville Female Academy to Cockrill Spring (now Centennial Park) two wide and beautiful creeks would be crossed. The running water found everywhere about this place was one of the lovely things about it.

In 1802-03 the trustees of Davidson Academy sold some of the 240 acres of land given by North Carolina. They first sold that nearest the town and left a street between the academy lands and Nashville. This is now Broad Street. It then extended only from the river to the western line of the town, now the corner of Broad and Ninth, where Christ Church now stands. The Davidson Academy building was erected at this time at the place where Morton B. Howell Park is now. It was then that Timothy Demonbreum bought his "little farm" south of Broad.

Later on H. M. Rutledge built his home up on Rutledge Hill.

The Custom House is now on a part of the famous South Field as the academy trustees called it. Wilson Spring near Lea and



THE PUBLIC SQUARE IN 1829.

Seventh Avenues and its beautiful branch were in the midst of the "Field." Col. George Wilson bought some of this land and lived near the spring. His house is still there. It was on this "Field" near Broad that LaFayette "reviewed the troops," the veterans of New Orleans.

A good "dirt road" led over to the Vauxhall Garden. The "Gazetteer" in 1834 said:

"Vauxhall Garden is a place of fashionable resort, and is situated in the southern border of the city, near the Franklin turnpike. Here is an ingenious circular railway, 260 feet in circumference. The cars are so constructed that persons are enabled to propel themselves at a most rapid rate, simply by turning a crank with the hands. There is also a large assembly room, handsomely decorated, and the promenade walks and other places of amusement and recreation are laid off and arranged in good taste. It is owned and kept by Mr. John Decker, a gentleman who spares no pains to render his parterre acceptable to visitors."

On lower Broad Street the handsome home of John Bell can still be seen, and just across the river, on the extensive Shelby land, were the homes of John Shelby, Dr. Minnick and Washington Barrow. At the end of Broad Street the academy owned a very lucrative ferry. In 1822 a bridge across the river was completed. It had stone piers, was covered and had windows along the sides. It was considered a marvelous achievement. It connected the northeast corner of the Square with the Gallatin pike.

The turnpikes leading out in every direction were exceedingly important; they were also paying investments on account of the toll gates. The schedules of the stage coach lines give us exact information about routes and time required to reach different places. Our highways and automobile travel make this interesting. Many people even then preferred traveling in their own carriages. Andrew Jackson went to Washington several times in his own carriage and was "out" twenty-seven days.

Cedar Street leading to Richland and Charlotte was the most traveled road to the west. Coming over from Cedar Street and starting at Cockrell Spring, the Natchez Trace went south, joining the Hillsboro, Granny White and Franklin pikes.

Whenever the post rider came bringing news that was important or startling, he would take his long tin horn and ride in

a gallop through the town to the post-office on the Square, blowing his horn as loud as possible. When he reached the office he would proclaim the news.

When the people heard the result of the Battle of New Orleans they illuminated every house in town. This was done by putting candles in all the windows in the front of the house. There was a candle sometimes in every pane of glass, but some of them were arranged in diamonds and some in circles.

The streets were lighted for the first time in 1821. Lamps and oil were brought up the river by the Steamboat "General Robertson."

The first steamboat had arrived in 1818. It was built in Pittsburgh for Governor Carroll and named "The General Jackson." It required thirty-five days to come up from New Orleans.

Before steamboats, the rapier barges were the principal means of transportation from Nashville to New Orleans. It required ninety days to make the trip. They carried the produce of the country—cotton, tobacco, hides, etc., and returned with coffee, sugar, groceries and other things. Keel boats ran to the mouth of the Cumberland. They brought salt from along the Ohio and "goods" from the North.

In 1825 the cotton trade flourished. One million dollars worth was exported in one year.

In 1830 Market Street going up from Broad to the Square was the most important business street of the town. At Church Street it passed along the line of the stockade and near the wood-pile of Fort Nashborough.

What a change those fifty years had wrought!

Schools, Newspapers, Literary Books, Theatres

The "good boat Adventure" arrived at the bluff on the Cumberland, April 24, 1780. It was commanded by Colonel John Donelson and had come from Watauga bringing his own family and the wives and children of men already at the bluff. Mrs. Ann Johnson taught the children on board and continued for a while her little school. This is noteworthy because it shows that these people had education and believed in it enough to teach children under most trying conditions.

During the next four years, even when constantly threatened by starvation and massacre by Indians, there was an effort to teach the children. Andrew Ewing taught his own children and a few others, and James Menees had a little school in a cabin on Market Street near the fort.

In 1785 James Robertson and others went again to the general assembly of North Carolina. He met Thomas B. Craighead, a graduate of Nassau Hall, Princeton, and a Presbyterian. They talked the matter over and the result was an act passed by the legislature "for the promotion of learning in the County of Davidson." Two hundred and forty acres of land was given for this purpose. This is now occupied by most of South Nashville. Davidson Academy was opened in the fall of 1786 at Mr. Craighead's home. He had built his home six miles from the fort on the road to Bledsoe's Lick, Sumner County, and he called his church there the Spring Hill Meeting House, and in that he taught the school.

In 1789 the school was moved to a site in Nashville which is still called College Hill. This was in the midst of its own land, now known as South Nashville. Eventually this school developed into Cumberland College, the University of Nashville, the Peabody Normal School and has now become the Peabody College for Teachers.

While that institution was steadily educating the boys and young men, the children and the girls were by no means neglected. The newspapers had frequent advertisements of schools especially for girls. Besides the ordinary branches, there were special teachers for writing, dancing and fencing. Their teachers were cultured and experienced, and the teachers of French were often directly from France.

They were very progressive too, for the new "Lancastrian Method" was introduced. The great number of these advertisements indicates a widespread and intense interest in education.

The two leading educational institutions, however, were Cumberland College and the Nashville Female Academy, the latter established in 1816. Both of these were large and educated young men and young ladies from plantations and cities all over the South. Considering this beginning, it is easy to see why Nashville is now noted for its schools.

The newspapers for many years were published weekly. The first newspaper was established in 1797 by Mr. Henkle. It was the "Tennessee Gazette and Mero District Advertiser." In 1798 it was sold to B. J. Bradford and called "The Clarion."

In 1805 "The Impartial Review and Cumberland Repository" was published by Thomas Eastin. Its motto is worthy of note—"I from the Orient to the Drooping West—Making the Wind My Post Horse."

In 1812 "The Nashville Whig" was established by Moses Norvell. From then on we have files of Nashville papers without a break except for irregularities in 1815-16. The life of the community is thus laid bare to our interested eyes. The first page is usually given to literary subjects. Then we find news from Europe. In this way we find ourselves connected with the world. In other words, we are located in history.

It is often stated that certain news reached this paper in unprecedented rapidity, "having been brought over by a ship which landed in Philadelphia only four weeks ago."

An interesting difference between newspapers then and now appears in the following:

Several columns are given to the laying of the cornerstone of Christ Church. Then down in one corner, with no headlines, is this item of news:

"The President of the United States arrived at the Hermitage, his farm in the neighborhood, on Tuesday last. He was accompanied by his private secretary, Andrew J. Donelson, Esq., and the ladies of his family. His approach being ascertained on Monday evening, a large number of citizens of Nashville repaired at an early hour on Tuesday to a point in the road where he would turn off."

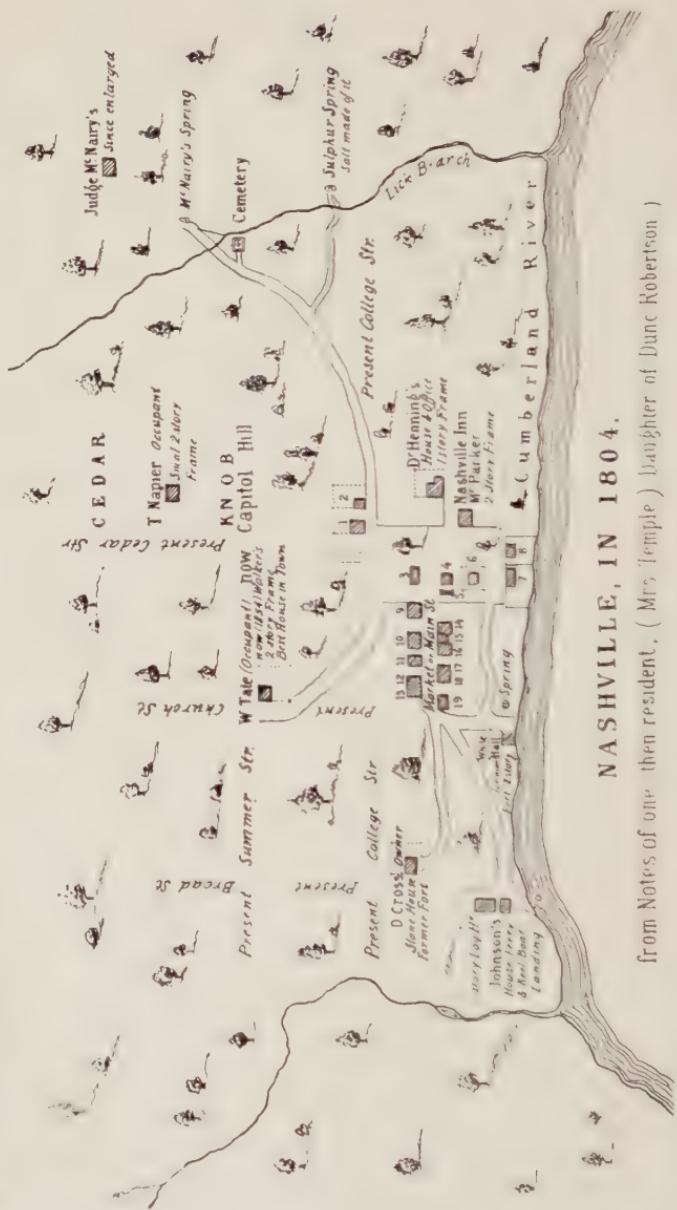
In the "Impartial Review" of 1806, John Kirkman advertises a new store of fresh goods, part of which he has purchased himself in London, Yorkshire and Manchester.

In 1821 in the "Nashville Whig" is found the following letter:

"Through the medium of your paper I beg leave to ask the mayor and aldermen of the City of Nashville whether they are not authorized to prohibit the sale of spirituous liquors in the numerous tippling houses and grocery stores on the Sabbath; and if they have that power whether it would contribute to the

REFERENCES.

1.	An old yellow Frame	2 story.	8.	Old Yellow Frame	1 story.
2.	An old Log	1 "	9.	Brick Store,	2 "
3.	Market, 40 feet long.		10.	Stone Tavern, Capt. Demembrane.	2 "
4.	Court House.		11.	Frame Shop.....	1 story.
5.	Stroeks.		12.	" House, McKane	2 "
6.	Jail, with picketed Fence		13.	" " D. Head	2 "
7.	Talbot Tavern, Frame	2 story.	14.	Brick Store, J. B. Craighead,	2 story.
8.	Talbot Tavern, Frame	2 story.	15.	Frame Store, Wm. Tate	.1 story.
9.			16.	Frame Store, D. Robertson,	2 "
10.			17.	" Jas. Jackson,	4 "
11.			18.	" "	4 "
12.			19.	" Tavern, Eakin,	1 "
13.			20.	Ferry & Keel Boat Landing.	



NASHVILLE, IN 1804.

from Notes of one then resident, (Mrs. Temple) (daughter of Dunc Robertson)

good order of the town to pass some law on the subject, and enforce it thoroughly. These establishments are perfect nuisances during the week, but particularly so on the Sabbath."

In October, 1825, John Job is found employed "to patrol the town on Sundays to prevent all noisy and riotous conduct."

The notices of books show the culture of the people, who evidently bought books freely. Good private libraries were to be found in "almost every home." They consisted of Greek and Latin classics, and not always translations either, religious books and the best Elizabethan literature. These libraries varied little except in size. "The Spectator" and other English classics were read constantly and much admired. The style in which the newspaper articles were written shows the taste and training of the editors, who usually wrote most of the articles in their papers. There were several book stores, doing a thriving business.

The first theatre was an old frame salt warehouse on Market Street. We do not know the date of its opening. But after the Battle of New Orleans the favorite song there was "The Hunters of Kentucky." This was sung between the "farce and the play." We find some names among the actors and actresses there and in the theatres of following years who became famous. Among them are Forrest, Julia Dean and the Jefferson family. The plays were of high order.

The first book published in Nashville was entitled "Duty and Authority of Justices of the Peace in the State of Tennessee," by John Haywood, Esq., Attorney-at-Law; printed by Thomas G. Bradford, 1810.

The second book was "The Military Instructor," following Baron von Steuben; printed by T. G. Bradford, 1812.

The third book was Clark's "Miscellany in Prose and Verse."

There is some significance in the order in which these books appear. The first popular demand seems to have been for law, the second for military instruction, and after that came literary subjects. But we must remember that they had had the Bible and their different churches and good schools from the first of the settlement.

Military

The Fort of Nashborough and the little town of Nashville was for many years really a military station on the far-distant western frontier. As such it fulfilled its mission nobly. The fact that it played an important part in the military history of the United States is a truth that is in danger of being overlooked.

Middle Tennessee, with Nashville as its center, was a veritable hot bed for the training of great citizen-soldiers. European nations were inciting the Indians to a war of extermination against the "Stationers." The leaders here saw their first duty to be to hold back the poor savages by force of arms, and then to gain their alliance by kindness and diplomacy. So in those days peace as we understand it was not possible. The alertness of the people in resisting every approach of their enemies laid the foundation for this peace and prosperity which we now enjoy. The Revolutionary War continued, for us, long years, after the Eastern states had forgotten it.

In truth the position of the United States among the nations of the world was not settled nor secure until after the Battle of New Orleans, and well known history shows the part that Nashville played in that battle. War was the only way to settle such matters at that time.

Andrew Jackson came to Nashville a young man in 1786. During all the rest of his long and forcible life Nashville was his home, and the center of his activities. He was a giant among giants, for there were many others great and strong who followed and upheld his leadership.

Since the earliest settlement the militia, or volunteer soldiers, performed a most important service. They had an organization and each captain had his muster ground. At first they met dressed in buckskin clothes and coon skin caps, and practiced shooting with their rifles. About 1803 a suggestion was made by a general that it might be wise for the captains to train their men to keep step.

Nothing reveals the change of the times more than the following description of the dress of a militia captain in 1812. Captain Thomas' muster ground was on the Lebanon turnpike near Todd's Knob. His daughter, who watched him with great admiration, says he wore white pants, white vest, blue cloth

coat trimmed with red, and brass buttons. The hat was crescent shape with a cockade. A silver eagle was on one side and a large white feather tipped with red. But to go back to earlier times—

At the slightest alarm or even appearance of threatening danger to our government, the old Revolutionary soldiers and Indian fighters sprang to arms and the young men followed. Whether it was an Indian uprising or an attack on a U. S. ship on the far seas, or rumors against Aaron Burr, they were ready.

Who does not thrill with wonder and admiration when reading the letter from "The Silver Grays" to Major General Andrew Jackson, offering their services to their country? It was written in 1806 by the old Revolutionary soldiers here, calling themselves "The Silver Grays," or "The Invincibles." The phraseology is stately and dignified. Among other things they say: "At a moment when great sensibility and even fearful apprehension for the welfare of our country have been excited—when our government has sounded the tocsin of alarm—it becomes all men, whether aged or youthful, to coalesce in their attachment to their country . . . This is an important crisis when the limit of legal active exertion ought not to be sought with microscopic eye."—(This refers to age limit.)

"As far as our bodily powers will admit, we cheerfully submit to the rigors of military institutions. Under these impressions we agree to embody ourselves, aged and infirm as we may be, and to offer our services to our country in support of its laws and constituted authorities." Signed by thirteen old Revolutionary soldiers, General James Robertson at the head.

After the alarm had ceased, General Jackson, in his order, dismissing the volunteers, said, among other complimentary things: "Let me ask what will be the effect of the example given by the tender of services and by such men as compose the 'Invincible Grays' commanded by General James Robertson?"

And so with such influences as that, and such examples as Andrew Jackson and his contemporaries, and we must add the ministers of the Gospel—the middle-aged and the young had from the first been imbued with sound patriotism and the courage to support it.

They volunteered in the Creek War, the War of 1812, the Seminole Wars, the Mexican War, the Civil War, the Spanish War and the World War.

Visitors

Strange as it may seem, the only description of the Nashville of 1796-97 was found among some papers in London. It is the diary of Frances Bailey. He was a young Englishman who afterwards became a famous astronomer and the first president of the Royal Astronomical Society of England. The route by which he came illustrates the fact that this locality was on one of the main routes of travel at that time. The same paths had been used in pre-historic times by men and wild animals. Nashville was one of his main objectives on his journey from New Orleans to New York.

He came via Natches, crossed the Tennessee river at Colbert Ferry along the path which is now the Charlotte pike. He then went on through Gallatin, Carthage and Knoxville to New York.

They lost their way, but on the seventh day beyond Colbert's the path began to widen. When they saw cow tracks and a log cabin, Bailey said "we jumped and hollored" with joy. Then they came to Mr. Joslin's, six or seven miles from Nashville.

"We even met within three or four miles of the town two coaches fitted up in all the style of Philadelphia or New York, besides other carriages which plainly indicated that the spirit of refinement and luxury had made its way into this settlement."

He says the town had about sixty or eighty families; the houses were chiefly of log or frame; there were two or three taverns, the principal of which was kept by Major Lewis (this became the Nashville Inn); the houses were spread all over the site; the people engaged in mercantile pursuits and farming. (He might have added that there were some brick chimneys.)

As a certain historian says, "If Mr. Bailey had passed through a few months earlier, in the month of May, 1797, he might have had as room-mates at Major Lewis' tavern, three young men of distinction. Three exiled sons of the Duke of Orleans passed through Nashville then."

It will be observed that they came from the East on their way to New Orleans. They had come through Knoxville along the route which Mr. Bailey afterwards traveled. It seems that they had had enough of the "wilderness," although they had not seen the worst. So they took a canoe here and arrived safely in New Orleans.

The eldest of these brothers became Louis Philipp, king of France. He often referred to his visit to Nashville and laughed at having to occupy the bed with a stranger and fellow guest. They all knew, however, how fortunate they were to have good food and a safe bed in a house.

In May, 1805, Aaron Burr arrived and was the guest of Andrew Jackson.

A public dinner was given him and he was honored and toasted by all. He came again in August of the same year and had great attention. But when his scheme began to be unfolded, even his name became odious and he was burned in effigy by the citizens on the Public Square in 1806.

In 1835 Mr. Featherstonehaugh, the English naturalist, visited Nashville.

He writes in part:

“No traveler who comes into this country as I have done can feel anything but respect for what he sees about him in this place. When I first visited North America in 1806, the word Tennessee was mentioned as a kind of ‘ultima thule’. Now it is a sovereign state with a population of 700,000 inhabitants; has given a President to the United States, and has established a geological chair in the wilderness.”

Here is given a vivid description of the college and Gerald Troost, the geologist.

“The first log hut ever erected in Nashville was in 1780. Now there is a handsome town, good substantial brick houses with public edifices that would embellish any city in North America. And certainly so far as architecture is concerned, one of the most chaste Episcopal churches in the United States. Besides these, there are numerous extensive warehouses, evidences of a brisk commerce, and exceedingly well constructed bridge thrown across the Cumberland river.

“It adds greatly to the interest of the place that a few individuals who, with their rifles on their shoulders penetrated here and became the first settlers, still live to see the extraordinary changes which have taken place.”

The college was situated on one hill and Nashville on another, the following is interesting, especially as it is so easy to understand now when we are in front of the Stahlman building.

Every day about noon time men in offices and stores on the Square and nearby would assemble on College Street near Union Alley. Professor Froost at the college out on College Hill would estimate the time by the sun, and exactly at 12 o'clock he would step into the street and wave a large flag. Then all set their watches and clocks to the correct time.

Water Works Department

Nashville's location was selected, for one reason, because of the abundance of water. Besides the river and creeks, there were many bold free stone springs.

Some of these in after years became public springs. Drinking water and water for household purposes was carted from Judge's Spring (Judge John McNairy) on the north side of Sulphur Spring Bottom, from Wilson's Spring, and most important of all from the great spring on the river bluff at the east end of Spring Street (the spring which decided the location of Fort Nashborough).

But the question of water began to trouble the mayor and aldermen, and against much opposition they caused a large cistern, some say a well, to be "sunken" on the Square. Then a fire broke out. The men of the town formed two lines to and from the fire. Buckets were filled at the "cistern," passed along to the fire, and back empty to be refilled. So the cistern saved the town: Then the expense was justified and the advantage acknowledged by all.

In 1823 an attempt was made to establish a water system. A reservoir was made opposite the First Presbyterian Church. Water was pumped from the big spring on the bluff at the end of Spring Street. But this was not a success.

In 1830 the city contracted its first debt, \$50,000 for a reservoir and waterworks. In 1833 John M. Bass, one of the aldermen, presented the following resolution to the mayor and aldermen:

"Whereas the introduction of water into the town is an object of great interest and importance to all the citizens and should be

accompanied with some public parade, therefore, Resolved that the water committee be authorized and requested, etc."

In accordance with the above action, the "works" were put in operation October 1, 1833, amid great rejoicing. The cannon was obtained and fired, a procession of hundreds of citizens, a large number of ladies, the legislature, and strangers was formed. And the engineer turned on the water.

The reservoir was on the bluff, back of the present General Hospital in South Nashville. It was used until the present reservoir was built.

Fire Department

In 1823 the town was divided into two parts. A list of citizens who were subject to perform duty in fire companies was made. There were to be two companies. Those north and northwest of the line were to constitute Company No. 1. Those south and southeast of the line, Company No. 2. Roughly speaking, the "line" ran somewhere near Union Alley. A small engine was given No. 1 and a larger one to No. 2.

And thereby hangs a long, dramatic and heroic tale.

These companies were really composed entirely of volunteers, who were mostly the fashionable "young bloods" of the community. Each man considered it an honor to be one of the fire company, and the honor and prowess of **his** company was as his own.

Church Buildings

The first minister who came here to live was Rev. Thomas B. Craighead. In 1785 he had his school and church at the Spring Hill Meeting House on the road to Sumner County (now the Gallatin Pike).

The Methodists were the first to build a church in the town. They received permission from North Carolina in 1796 to build a stone church on the north side of the Square.

The Presbyterians organized a church in 1814, and by 1816 had erected a building on the site of the present First Presbyterian Church. The lot was given by David McGavock.

In the meantime the Methodists had erected a small church on the north side of Broad Street, between Vine and Spruce.

The Tennessee Legislature met here in 1812-1818. This was considered too far from town for a church, so they erected one on Spring Street, between College and Cherry. This was the principal Methodist church until 1833 when the first McKendree was built on its present site.

The Baptists were here as early as 1790-91, but their churches were in the country at Mill Creek, Richland Creek and White's Creek. In 1820 the First Baptist church was organized in Nashville. A good brick church was built on Spring Street. It was on the south side between High and Vine.

It was in that congregation about 1827 that the First Christian church was organized.

In May, 1821, the Roman Catholics held services here for the first time. The church was organized for a number of workmen from Baltimore who had come to work on the bridge across the river. But in 1834 the "Tennessee Gazetteer" said, "The Catholic church stands upon the Northern declivity of Campbell's Hill, which gives it a handsome appearance. There is no organized body of members or officiating priest."

In 1831-32 the Cumberland Presbyterians built a church on the corner of Summer and Cumberland Alley (now Commerce Street).

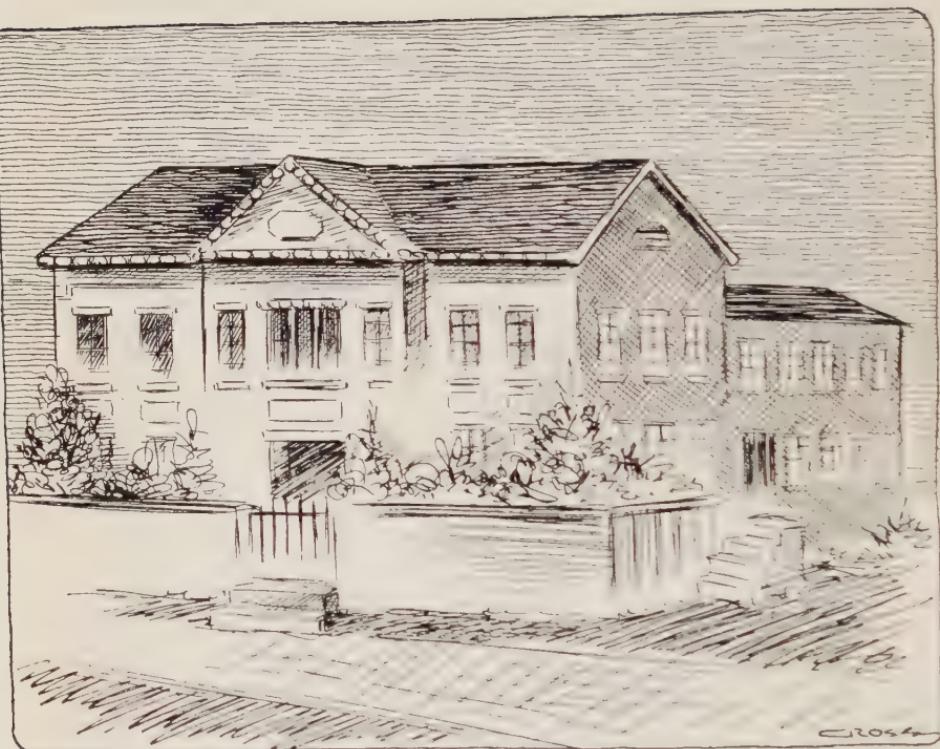
Then about 1825 Mr. Otey began his services in the Masonic Hall and the First Presbyterian Church. Christ Church was built in 1830-33.

Much that is significant of the origin of the people who settled in Nashville, and too, of those who made the United States, is shown in the attitude of these earliest settlers towards churches.

They believed truly in religious liberty, in the separation of Church and State and that the religion of Christ was more important than church organization.

The Methodists received permission from North Carolina to build their meeting house on condition that when they were not using it any other church people could do so. Mr. Craighead often preached in it. Mr. Otey often held services in the First Presbyterian Church and in the Methodist Church, and people of all denominations helped all other churches.

Robert Foster, a prominent Mason, gave the lot for the first Roman Catholic church, and Protestants subseribed more than half the needed money.



THE OLD MASONIC HALL.

The Marquis de LaFayette

If only one incident is selected to show the many-sided conditions and the character of Nashville in 1825, the visit of the Marquis de LaFayette should be that one.

And there is only one way to get a complete idea of it, and that way is by means of a newspaper report. This was evidently written by a very good writer who was an eye witness and who felt intensely the dramatic interest and excitement of the occasion. It was written while the excitement was at its height, because LaFayette left Friday morning, May 6, and it appeared in the paper Saturday, the first paper published.

There is naturally a hesitation about attempting to condense it and thereby losing the atmosphere of the occasion. However, these are some of the events of the visit, given as nearly as possible like the original.

On Wednesday morning, May 4, 1825, at 8 o'clock the ringing of bells and the firing of cannon announced the arrival of the nation's guest. The steamboat "Mechanic," which had been sent for his reception, was seen coming up the river. As it steamed slowly to its landing above the town, the throng of joyous citizens upon the shore, amid repeated discharge of artillery, evinced their emotion by loud and frequent huzzars, which was politely noticed and acknowledged by the veteran on board, who stood uncovered in the view of the multitude.

At the Fairfield landing General Jackson and a troop of cavalry and citizens on horseback received him. He entered in company with General Jackson, the carriage drawn by four elegant gray horses under escort of the cavalry. Following came in carriages, M. Geo. Washington LaFayette, M. Le Vasseur and gentlemen from Louisiana, Illinois and Indiana, the committee of reception and many citizens on horseback.

On entering the long avenue leading into Nashville over College Hill, a beautiful spectacle was presented to the view of the veteran. This was in front of the college at the top of the long steep Market Street hill.

Nearly a thousand of the pride and chivalry of our country, under arms in various and beautiful uniforms with

banners flying, were arranged in two lines forming an avenue, with crowds of citizens in the rear. His approach was greeted by the discharge of artillery and the passage through with military salutes, amid loud cheering and acknowledgments.

Then another procession was formed with the military next to the committee on arrangements and a long train of citizens bringing up the rear. The procession moved down College Hill and up Market Street to the Civic Arch which had been erected at the entrance to the Public Square. Every window was crowded along the streets and even the house tops, and every face showed eagerness and delight.

The venerable stranger, with a countenance full of interest and feeling, returned the salutation of the fair sex who were collected on each side and thronged every house. The arch at the head of Market Street was beautifully decorated with evergreens and artificial flowers, with the words "Welcome LaFayette, Friend of Liberty."

Above the keystone was an eagle carrying in his beak the words "Welcome, LaFayette." An American flag was on either side and a liberty cap on its head. Large flags appeared on the houses in the vicinity.

At the arch the veteran was received by Governor Carroll and they ascended to a stage erected for the occasion. Then followed a heart-melting scene when some thirty or forty officers and soldiers of the Revolution stepped forward and saluted amid the animating strains of a fine band of instrumental music. One old soldier had come upward of a hundred miles just to see his old friend.

The general re-entered his carriage, accompanied by the governor, who took a seat by his side, and the procession moved around the Square through College Street, Spring Street, to Summer Street, to the home of Dr. Boyd McNairy. This home was given over entirely to the general and his suite. At the door he was met by the Mayor of Nashville, Robert C. Curry and the aldermen with appropriate addresses and replies.

Then the general and his suite, the governor and his staff, the committee of arrangements, the mayor and aldermen, General Jackson and other citizens entered the house and

the civic and military procession dispersed. During the short interval before dinner the general called on Mrs. Jackson and Mrs. Littlefield, daughter of General Greene, his old companion and friend.

General LaFayette was a Mason of high standing. He then repaired to the Masonic Hall on Spring Street where he received the Ladies of Tennessee.

But at 4 o'clock he was conducted to the Nashville Inn where an excellent dinner was served. General Jackson officiated as president, assisted by G. W. Campbell, H. M. Rutledge, J. Summerville and F. Grundy. Here the many toasts given showed the intellectual and world wide knowledge and interests of the people here:

“The Age in Which We Live—Auspicious to the reign of her principles; kings are forced to unite against liberty, and despotism is on the defensive.”

“The Constitution of the United States—Combining the excellencies and excluding the defects of all other forms of government, it has promoted the glory and happiness of America.”

“The American Eagle—Its beak an object of terror to the minions of despotism; its wings an adequate protection to the friends of liberty.”

“Our Distinguished Guest—Youth, fortune, the charms of domestic felicity, and his own blood were the willing sacrifice in the cause in which our fathers suffered. He is welcome to the bosom of the West and he shall have the hearts of our children.”

“France—Absolute or free, in glory or decay, she is still entitled to our gratitude for her generous support in the day of difficulty and trial.”

“The Officers and Soldiers of France Who Assisted in Achieving the Independence of America.”

“The New Republic of the South—May the success of their efforts result in the emancipation of the whole continent.”

“The General Diffusion of Knowledge—Essential to the existence of a republic.”

Voluntary:

By Judge Campbell:

“The Sons of Classic Greece—Whose ancestors shed an imperishable glory luster on the military and literary world now contending against fearful odds for independence. May they

find among their natives a Washington, and among their allies a LaFayette."

By George Washington LaFayette:

"Every effort made in favor of liberty lives, even though it is not successful."

By the Mayor of St. Louis:

"The warm-hearted and gallant Tennesseans who rushed down the Father of Waters like a mountain torrent rolling back the tide of war."

By Col. Hines:

"Timothy Demonbreum, the Patriarch of Tennessee, the first white man that settled in the country."

"Officers and Soldiers of the Revolution—When death beats the drum may they be prepared to march without a sigh."

By R. B. Curry:

"Cuba—A new star reported to have appeared in the southern hemisphere to perform its revolutions around liberty and equal rights as a common center."

By General Jackson, president of the day:

"The Nation's Guest—Tyrants have opposed him, but women delight to honor him."

By General LaFayette:

"The Lines at New Orleans."

At the close of so much speaking, "to the amiable Family at LaGrange" was a toast giving a friendly thought to the visitor's own people at their home in France. But it had been left to one of the young ladies at the old Nashville Academy, earlier in the day, to refer with a great tremor of sympathy to LaFayette's long imprisonment in the troubled years so lately passed.

The sentiments make interesting talk.

After dinner a procession of the Grand Lodge of Tennessee and the several Royal Arch Chapters of the State escorted their Brother LaFayette from the inn back to the Masonic Hall. This procession had gone through Spring and College streets to the square. It returned through Market and Spring to the hall. The description of the decorations of the hall and the reception by the Masons, with the orations and the toasts at the collation provided, really

places it ahead of anything else that took place during that full and memorable visit.

In the evening the town was generally and brilliantly illuminated. Elegant transparencies were to be seen. In front of the Masonic Hall was one of Fame proclaiming the name of LaFayette and holding a medallion with the likeness of the general with the words:

"Thy name, so illustrious recorded by fame,
Shall glow on our tablets in letters of flame."

After leaving the lodge, the general paid a visit to Gov. Carroll, and this ended a busy and memorable day.

Early on Thursday morning, escorted by Gen. Jackson and others, LaFayette went out to the camp in the South Field, in the vicinity of the town, to review the troops. He had expressed a wish to see in person some of the men who were at the Battle of New Orleans. At Jackson's call these men had come from all over Middle Tennessee and from Huntsville, Alabama. They had gone into camp near Wilson's Spring. LaFayette got down off his horse and in his enthusiasm shook the hands of many of these veterans, after which he partook of a breakfast with them.

He then went to the Nashville Female Academy. The young ladies standing in a double line from the gate to the house, surrounded by the beautiful old forest trees in their early spring leaf, the sweet singing of welcome was a contrast to any other scene he had yet observed. But when Miss Grundy spoke the sympathetic words about the imprisonment of himself and family at Olmotz, a new chord of harmony with these people was evident.

From the Academy he went to Cumberland College, where President Lindsley made a learned and appropriate address.

They then went to Fairfield Landing, where the "Mechanic" awaited them for the voyage up to the Hermitage. There they dined and returned in the evening in time to have tea with Mayor Curry.

At 8 o'clock the wonderful ball began at the Masonic Hall. The hall was soon crowded with a collection of taste, elegance and beauty. Three hundred ladies splendidly dressed and with animated and happy countenances, awaited

the venerable patriot. The neatness and elegance of the room, the richness of its decorations, the brilliancy with which it was lighted, the female attractions with which it was occupied, the animating sounds of an excellent band of music and the unexampled interest of the occasion gave zest to the scene which perhaps we shall never see equalled again.

At 10 o'clock LaFayette arrived. After congratulations, the dancing recommenced. Then the general and some of the ladies and gentlemen repaired to the supper room. This had been built especially for the occasion. One of the ladies proposed a sentiment in honor of the venerable hero, which was drunk with the utmost enthusiasm. He offered in return the following gallant and pointed toast:

"Tennessee beauty—equal to Tennessee valour."

At 12 o'clock the good old man retired from this scene of lively interest. He went to his steamboat, "Mechanic," on board of which he and his suite embarked in company with Gov. Carroll and gentlemen of his staff who will attend them to Louisville. The boat left our banks early yesterday morning carrying with it the sympathy of the people of Tennessee.

The tact, the taste, the understanding of every interest involved could not have been surpassed by the French people themselves or by England of the present day.

He was first received as a military hero by Gen. Jackson as he stepped upon Tennessee soil; next by Gov. Carroll for the State of Tennessee at the Public Square; next by the mayor for the City of Nashville, at the residence which was to be his home while here.

But the most elaborate and continued reception was by the Masons, a universal world-wide reception.

The next day came the soldiers of 1812, the visit to the girls at the academy, the boys at the college, to the home of Andrew Jackson, all ending with the brilliant ball at the Masonic Hall.

Then the Governor of Tennessee and his aides escorted him to Louisville to see him safely upon Kentucky soil.



THE RIGHT REVEREND JAMES HERVEY OTEY, D.D., LL.D.

James Hervey Otey and His Early Work

BY THE REV. JAMES ROBERT SHARP

FEW more picturesque figures (and this is true whether the phrase be applied literally or figuratively) appear in the earlier scenes of Tennessee history than that of the young schoolmaster-parson to whose labors are attributed the beginnings of both Christ Church, Nashville, and the Diocese of Tennessee.

James Hervey Otey was born January 27, 1800, in that part of Virginia known as "Peaks of Otter." Bishop Green, his biographer, says: "His parents, though esteemed and honored by all, were members of no Christian denomination; and the Episcopal Church was, at that day, least of all known and esteemed in that part of Virginia." It appears, however, that both of his maternal grandparents at any rate were descended from Church of England and Church of Ireland stock respectively, as represented in eighteenth century immigration to the Colony of Virginia. His mother, Elizabeth Matthews, was a lineal descendant of Tobias Matthew (as the family name was then spelled), who was successively Bishop of Durham and Archbishop of York in the reigns of Elizabeth and James I. His father, Isaac Otey, was also, more remotely, of English Church ancestry.

Entering, in his sixteenth year, the University of North Carolina, young Otey is described even at that early age as being over six feet in height, and of such swarthy complexion and strongly-marked features as to win from his class-mates the nickname of "Cherokee." An assiduous student, he graduated in 1820 with the unusual degree of Bachelor in Belles Lettres, having established a record for scholarship which resulted in his being immediately offered a tutorship in Latin and Greek in his alma mater.

Just at this point in his career comes in what may not ineptly be termed the Prayer Book Legend—so called here because, like

other "legends" of history, it takes on several different forms as it adorns the pages of various biographers.

Bishop Green, whose "Memoir of Bishop Otey," published soon after the latter's death, forms the basis of most other writings on the subject, states unequivocally that young Otey's acquaintance with the Book of Common Prayer dates from this period of his teaching in the University of North Carolina. One of the duties of his office as tutor was to conduct prayers in the college chapel on certain days, a duty wherein he felt himself, who had never even made any profession of Christianity whatsoever, to be utterly incompetent. In the midst of his perplexity he was presented by a lady friend with a copy of the Book of Common Prayer, which at once proved to be a solvent for all his difficulties. Says Bishop Green: "His acquaintance with this book formed an eventful era in his life. The more he became familiar with its contents, the higher and more fervent was his admiration for the soundness of its doctrines, the spirituality of its prayers, and its admirable fitness for all the purposes of public or private devotion. From that time he became what till the day of his death he delighted to be called—a 'Prayer Book Churchman'."

In October, 1821, Mr. Otey married Elizabeth D. Pannill, of a Petersburg, Virginia, family; and soon thereafter moved to Maury County, Tennessee, with the intention of opening a school for boys in that (then considered) far western country. Before this plan matured, however, he was recalled to North Carolina to take charge of an academy at Warrenton.

According to a variant of the "legend" it was at Warrenton that young Otey first encountered his problem of how to conduct school prayers, and that a Prayer Book was presented to him by Mr. James H. Piper, either then or subsequently a resident of Columbia, Tennessee. James Piper was the boy whose attempt to carve his name beside that of George Washington under the arch of the Natural Bridge in Virginia made him a familiar reading-book hero to school-boys of a former generation.

At Warrenton Otey found a former fellow-student and warm friend of his university days, William Mercer Green, who, having recently been ordained deacon by Bishop Moore of Virginia, was in charge of the parish church there. In that church young Otey was baptized by his old friend, afterward his junior in the

Episcopate and his biographer; and on May 8, 1824, in St. John's Church, Williamsboro, he was confirmed by Bishop Ravenscroft, whose own staunch churchmanship formed a strong and permanent impress upon the young convert.

Forthwith he began his preparation for Holy Orders, and was made deacon October 10, 1825. Soon afterward he determined, upon the bishop's advice, to return to Tennessee, a move in which Bishop Ravenscroft saw a welcome opportunity to extend the Church into what was then called the "Western Country." Renewing his plan of establishing a classical school for boys, Mr. Otey settled in Franklin, on the Harpeth River, county seat of Williamson County, where he started his school, known as "Harpeth Academy."

Dr. Noll's "History of the Church in the Diocese of Tennessee" has this to say of the beginning of Otey's earlier labors in the field of religion:

"Tennessee was still in its pioneer stages. There were neither steamboats nor railways in those days; not even turnpikes, stage roads nor stage coaches west of the Alleghenies. Bridle paths and rough farm roads were the only thoroughfares. And the soil of Tennessee, attractive as it might be to the agriculturist, was regarded as the most stubborn of any in the whole country to receive the impress of religious instruction. This was largely the result of the religious methods established by the 'Great Revival' and practiced periodically ever since. It was scarcely a wonder that to those to whom that form of religion had been proclaimed as the only genuine article, and to whom it appeared justified by the number of 'converts' it made,—the sane and sober way of the Church should seem a spurious form of Christianity, and to lack the power of godliness,—that is, of numerical results.

"Mr. Otey had learned his religion from the Bible and the Book of Common Prayer, and at the feet of the Rev. Mr. Green and Bishop Ravenscroft. Ravenscroft's experiences had been such as to disgust him with the excitable kind of religion. In 1810, after eighteen years in which 'he never bent his knees in prayer, nor did he once open a Bible,' his mind took a new direction, and he joined a body of Christians (no longer existent) known as 'Republican Methodists'; but their extravagant and almost wild fanaticism soon drove him from them. And if the naturally refined tendency of Mr. Otey's mind and the instruc-

tion he had received from the Bible and Prayer Book were not sufficient of themselves to turn him from all that was degrading in the popular presentation of religion, to what was dignified and ennobling, the knowledge of Ravenscroft's feelings was. So he sternly set his face against the popular form of religion and determined to introduce the Church services into Middle Tennessee and to instruct the people in 'the more excellent way.''" (Pp. 56-58.)

He began, in the face of much opposition, to conduct services in the only available place, the lower story of the Masonic Hall in Franklin. The novelty of liturgical worship drew some curious ones to "hear the man preach and his wife jaw back at him," but apparently little real impression was made upon the hearers. Yet with dogged persistence he not only continued services in Franklin, but went to Columbia, some twenty-four miles south, and began work there. This latter work he relinquished in 1826 to the Rev. John Davis, a deacon from Pennsylvania, sent out by the Domestic and Foreign Missionary Society.

"Then Mr. Otey began his trips to Nashville, eighteen miles north of Franklin. That town was then coming into prominence and was priding itself upon its wealth and aristocratic spirit, though not yet for many years the permanent seat of government of the state.

"In order to hold services in Nashville it was necessary for Mr. Otey to take a hurried dinner after his Sunday morning service in Franklin and, regardless of the weather, ride a borrowed horse over roads scarcely passable to a less determined person. Arriving punctually in the town, he was accustomed to hunt up the key to the Masonic Hall where services were to be held, make a fire when necessary, and give notice to the people of his readiness for the service. In these days of selfishness and mutual suspicion, such energetic zeal would be misconceived as being actuated by self-interest, and people would respond, if at all, with the feeling that they were in some way helping out the minister and placing him under obligations to them.

"But in those days there were evidently some who were anxious for the establishment of the Church, and who recognized in the young and earnest deacon one who had 'come not to be ministered unto but to minister'; and they responded heartily to his efforts, recognizing them as work for the Lord. Soon a parish



BISHOP ONEY'S TOMB

was organized, and took the name of Christ Church." (Noll: pp. 59, 60.)

Revisiting North Carolina in 1827, Mr. Otey was advanced to the priesthood by Bishop Ravenscroft on June 7th, and returned to his work in Franklin thus empowered to minister the Sacraments as well as the Word as this Church hath received the same.

Records of those early years in the life of the parish are meager, but it is certain that the young priest with indomitable energy and indefatigable zeal continued to labor for the education along Christian lines of the young people of the section and for the spread among all classes of the "Faith once for all delivered to the Saints." In recognition of his contribution to the welfare of the commonwealth as a whole by these labors, the Old Glory Chapter of the Daughters of the American Revolution, in Franklin, placed in 1915 a memorial tablet upon the wall of the Masonic Hall where he began his work as a clergyman in Tennessee, with this inscription:

THIS TABLET MARKS THE SITE OF THE
BIRTHPLACE OF THE PROTESTANT EPISCOPAL CHURCH
IN TENNESSEE
FOUNDED BY JAS. H. OTEY, ITS FIRST BISHOP
AUGUST 25, 1827

It is beyond the purview of this article upon Mr. Otey's work in connection with the founding of Christ Church, to continue the story of his work as Bishop of the Diocese, to which office he was elected in 1833. The diocese was organized in 1829, but for the first four years was under the Episcopal oversight of Bishop Ravenscroft of North Carolina. Mr. Otey was consecrated Bishop in January, 1834, and for twenty-nine years brought to its administration the same energy and zeal that had marked his early ministry. As we have quoted the inscription of the public memorial that marks the beginning of his labors, it seems fitting that we close this chapter with the one, composed by himself, inscribed upon his tomb in St. John's Churchyard, Ashwood:

JAMES HERVEY OTEY
FIRST BISHOP OF THE HOLY CATHOLIC CHURCH IN TENNESSEE
"THE BLOOD OF JESUS CHRIST CLEANSETH FROM ALL SIN."

Where Memories Gather

Anne Rawlin

THERE are no melancholy ghosts that haunt the shadowed quietness of Christ Church's beautiful humanness and peace. A sense of God's near presence and the friendliness of human life and love draw near together here as in a place of comfort, safe and sheltered from the world's alarms.

A communion here of happy-hearted souls, on this side of the River or on that, it matters little as blessed memories come and go.

No more beautiful expression of the faith that lies at the heart of this church than that which made itself evident on the day that Mrs. Charles Mitchell was carried to her last earthly resting place from these doors, with prayers and hymns that made a triumph of her death.

Here was one of a fast fading group whose work shall follow them and whose memories are the very fabric of simple and eager and joyful living.

Mrs. Mitchell had been before her marriage, as everybody knows, Miss Eliza Goodwin. For years and years she taught the young people of Nashville how to dance, and after her, her sister, Miss Mary Goodwin, both through so many years, that the youth of Nashville looked to them for its grace and charm.

In the old days Miss Eliza and Miss Mary Goodwin taught in the Christ Church Sunday School. Miss Mary had a class of little girls who called themselves the Faithful Workers, with no rivals in interest as they felt, unless perhaps Mr. Litterer's class of boys who sat next to them and ran them a weekly race in promptness and good lessons.

Old stories tell of how these Faithful Workers were encouraged by their teachers to do much more than attend Sunday school and church, with one of their responsibilities the teaching and helping of newly freed negroes sent out to fend for themselves in the world, and for the most part bewildered by the change.

To hurrah for freedom in their meetings had been one thing, but to provide food and shelter for themselves and their children was another. It was a lonesome and discouraging experience and it was only by what help the impoverished families of their former masters could give that they managed to exist. Many of the little white children in former times had taught the negroes, so what more natural than that these little girls of Christ Church should collect the little negro children on Sunday afternoons and hold a Sunday school for them. Each little Faithful Worker had a class which she taught to the best of her ability.

Among the young teachers were Jennie Kirkman, Laura Rains (Ellis), Tillie Evans (Morgan), Jennie Brown (Eve), Daisy Pratt and Ida Flynn.

Captain James P. Kirkman had a class of little colored boys. One of these, Irvine Brown, grew up to be a noted character in Nashville social life and a devoted communicant of Christ Church to the end of his long life. No party at the Maxwell House or in any private home was elegant without Irvine as a waiter, and his ideas of correct manners were such that we might almost say that to offend them was to lose caste in the social life of that time.

Aunt Martha Armfield was a slave who clung to her mistress and who wished to join her mistress' church. Mrs. Armfield was unwilling to allow this until Aunt Martha had visited the colored churches and fully made up her mind where she would be happiest. She made the rounds of the churches and decided to be confirmed at Christ Church. On the night of the confirmation she waited until the white candidates had taken their places, then she knelt at the altar rail. Contrary to his custom, the bishop began at her end of the chancel and Aunt Martha's hoary head was the first upon which he laid his hands. A northern man passing through the city exclaimed: "I never expected to see anything like that in the South."

Aunt Viney always lived with the family of Mr. Thomas Washington. When the new church was built she gave one hundred dollars for something in the church in memory of "My Mistis, Mrs. Thomas Washington." With it the vases for the altar were bought and inscribed: "From Viney as a memory to my Mistis."

In the steadfast group whose hands and hearts helped build the walls of this particular Zion, none were more faithful than the Washingtons, the Woods, the Kirkmans, the Watsons, the Foggs and the Cheathams.

Mrs. Sarah Nichol, Mrs. John Kirkman, and Mrs. Love Woods (Mrs. Andrew Woods), lived together on Vine Street. Their home was always at the service of the church, a sort of source of supplies for church emergencies, a storage place of careful guardianship of vestments, hangings or anything that needed care and safety. Mr. James Simmons took care of the Communion silver.

Mrs. Marina Woods (Mrs. Robert Woods), lived on High Street, across from the church, with her bevy of beautiful daughters.

There is a story of little Josie Woods and of little Maria Tomes as they sat together in the very first pew one Sunday morning. Josie had on a beautiful hat with flowers all around it. Little Maria began to pluck at the flowers, upon which Mr. Tomes stopped in the midst of his sermon, and, looking straight at the children, said: "Maria Tomes, stop pulling at the flowers on Josie Woods' hat."

There was the incident, too, of the unreliable gas of the little city of Nashville in the days following "the war," and of the lights going out in the midst of the wedding ceremony by which pretty Miss Florence Kirkman was married to young Captain Drouillard of the Northern Army, in the face of great dismay that another one of the South's beautiful girls had given her heart to a one-time enemy. "What an omen, what an omen," went from mouth to mouth when the ceremony threatened to be finished in the darkened church. But the marriage was a most happy one after all.

Years after, by an interesting coincidence, the Drouillard house on Demonbreum Street, long the scene of such social gaiety, became the home of Dr. Manning during the time that he was rector of Christ Church.

In the old days, Mr. James Simmons had a bakery shop on the corner of High and Church Streets. He was a member of Christ Church, but his wife was a Roman Catholic. When someone asked Mrs. Simmons how they managed to get along so happily together, she answered: "Well, I go to my church on Sunday and he goes to his and we don't think any more about it."



ST. JOHN'S, ASHWOOD

He was a fine man, strong and loyal to his church and to his convictions. He was still living when the new building was erected on Broad Street, and his pew there was one of the first cushioned, as a gift from his wife. Mrs. Simmons also gave the first linen for the altar in the new church and Mrs. Coleman and a friend hemstitched it.

Mrs. Francis B. Fogg was one of the strong and leading characters of the church. Among other things, she wrote the announcements of the Parish Aid Society and of other activities of the women of the church. She carried all her keys in a black silk bag hanging at her side, a sign of a good housekeeper in those days. The congregation had good reason to remember those keys, for when anything displeased her she rattled them. One morning when the rector read one of her announcements wrong, the keys rattled and in a most audible voice she said: "Tut, tut, man, that is not on that paper."

Dr. Wheat, one of the Church's well loved rectors and known everywhere for his goodness, taught a little school in the basement of the church, the vestry being glad to have him do this for several reasons; one of them was that it increased the meager salary that was the best that they could give. Dr. Wheat loved music, and his children were very musical. His daughter began to teach her brother, Leo Wheat, when he was quite young, and later he became widely known for his great talent.

Mrs. Bankhead was an influential member of the congregation, with authority in many things. She was a fine musician and was organist for many years. The church originally had a balcony on the sides, with a railing along which hung a red velvet curtain. Even in those days they made changes, thinking it was progress, so the balcony was taken away and the red velvet curtains put out of sight, but only to reappear again a Sunday or two later, on the small person of Leo Wheat, who came to church wearing a red velvet suit made of the curtains which Mrs. Bankhead had handed over to Mrs. Wheat.

Feeling for the South against the North was strong among the members of Christ Church during the tragic days of "the war," as in every other church in Nashville and almost every family of this typically Southern city. But in accordance with its principles, the church tried to keep out of the conflict and to remain within its spiritual domain.

Its doors were always open, and often Federal soldiers who occupied the city through much of the war came to worship there.

One Sunday morning after the Union gunboats had come up the Cumberland after the fall of Fort Donelson, one of the leading members of the church entered her pew, and with firmness and decision shut the door, then to all appearances, knelt for her devotions.

A tall young officer walked up the aisle, his blue uniform fresh and new and his brass buttons shining. Apparently receiving no welcome, he came to the pew which the lady occupied alone, leaned over to open the door, and finding it fast shut, lifted a long blue leg, stepped quietly over the door, then dropped to his knees. The character of the lady's devotions then had best be imagined.

For Christmas no church nowadays is decorated as was old Christ Church. No one cared in those days where a nail or a tack went into the walls and nail holes accumulated from Christmas to Christmas as each year outdid the others with holly wreaths and ropes of cedar, the making of which took many light-hearted gatherings in the basement, many happy evenings, and much old-fashioned "courting" among the belles and beaux. So also, in preparation for Easter and for weddings.

The social feature of these long ago Christmas preparations was typical of a home-keeping people who made a great time of such gay and happy occasions.

The old church was not large and it received but little light except from its west windows. The woodwork was dark and on its walls and in its stained glass windows browns and yellows prevailed. But on Christmas it was very beautiful, with the work of many busy meetings given to the making of its ambitious designs and with the fragrance of cedar to this day bringing back old faces and old happenings from a well-loved past. The name of Mr. S. M. D. Clark always comes to mind in connection with the Christmas decorations. He was the life of those gatherings.

The congregation of Christ Church, then as always was like a dignified, reserved, and almost self-centered family. Like all large families, it had differences within, but to the public it presented a united front. High and low, as its people were, and

from many walks of life, there seemed an aristocracy of spirit that was fine to know. Always they reached out to help the needy, to sympathize with grief and trouble, and to pour out words of cheer to all. But there seemed always an inner place among them which none but their own could enter, and who shall say but that strength and ability were cherished there.

Among many whose own lives and whose stories learned from older lips bring the rich past back to our hearts today, are Mrs. Dewees Berry, Miss Mary Woods, Mrs. Felix Ewing, Mrs. Frank Ring, Mr. Thomas Everett, Mrs. Felix Smith, Mrs. James Trimble, Mrs. George Washington, Mrs. Lindsey Coleman, Miss Mary Goodwin, Mr. Alf Hagan, Mrs. W. E. Norvell, Mrs. A. H. Robinson, Mrs. George Hillman, Miss Prudence Polk and Mr. and Mrs. Charles S. Martin.

As the tale goes, old faces shine out from a fadeless past, men and women, beautiful and well-beloved and strong, in things that do not die.

Mrs. Alex Porter, fragile and exquisite as lavender and old lace. Mrs. Love Woods more serene and beautiful with each year that touched her face to newer sweetness. Mrs. Andrew Trabue, rare in spirit, and gifted in intellect to the rich gain of all who came in contact with her. Mrs. Marsh Polk carrying always the gentle dignity and firm spirit of an older day than this.

Prof. S. M. D. Clark whose vigorous and reverent responses in the service in the church were a part of a sincere and active churchmanship.

Mrs. Gale, splendid type of the South's high school of womanhood, and mother of Dudley Gale, whose life remains in memory as reminders of what true Christians such men are. Mrs. James P. Kirkman, whose spirit and heart and hands were of such devotion as keeps her story hers alone.

Mrs. Sarah Nichol, the mother of Mrs. James Kirkman, the two remembered for the same devoted saint-like spirit.

Misses Mary and Fannie Dyas who brought all their fine, strong Scotch-Irish natures to bear upon their work for the church. Mrs. Charles Smith, than whom Christ Church has never had a more devoted member.

Mrs. John Kirkman, who gave her beautiful voice to the church in her girlhood and who was so generous and capable in all church and social circles.

Mrs. Goodwin, mother of Mrs. Mitchell, and Miss Mary Goodwin, who spent her life going about among the poor and needy and doing good.

Mrs. Aimison, the mother of Mrs. Jonnard and grandmother of the Rev. Aimison Jonnard, well remembered for her strength and sweetness.

Mrs. E. E. Rowan and her mother, Mrs. Jane Thoma, faithful, fine and true.

Mrs. Bishop Polk, the mother of Mrs. Gale and grandmother of Mrs. Ring. They are both represented most faithfully by the latter.

Miss Mary Murfree (Charles Egbert Craddock), and her sister, Miss Fannie Murfree.

Mrs. Tom Smith, daughter of Dr. Felix Robertson and mother of Mr. Felix Smith.

Mrs. William Brown, mother of Mrs. Lindsey Coleman.

Mrs. George W. Campbell, mother of Mrs. Gen. Ewell.

Mr. Byrd Douglas and all of his family.

Mrs. Webb Smith and Mrs. Ada Cheatham were most loving, faithful members.

General George Maney, whose father was one of the original vestrymen, his wife and Mrs. James Maney and Mrs. Ed Maney. Mrs. Ed Alloway, Mrs. John Armfield, at whose house at Beersheba the famous meeting was held when plans were made for the University of the South at Sewanee.

Miss Carrie Crandall, a faithful worker in the Sunday school.

Mrs. Fred Shepherd, who gave much time to work among the poor.

Mr. Duke Johnson, who gave to Christ Church a most beautiful devotion.

Mrs. Rebecca Corry Shepherd, whose influence in the church for integrity and sincerity was so great.

Mrs. Robin C. Jones, who gave all her sweet and gentle strength to her church and her home.

Mr. A. B. Payne, long a most faithful and devoted officer in the church.



The oldest living communicant of Christ Church.

MRS. MARGARET AIMISON JONNARD.
Confirmed by Bishop Otey.

Mrs. Maggie P. Taylor, who with her beauty and gracious artist's spirit, left her impress upon her beloved church.

Among the older members were Mr. and Mrs. Crawford. Mrs. Crawford was step-daughter of Mr. Troost, a well-known scientist.

Mrs. McDonald and Miss Sallie Hayes.

Mrs. George Cunningham, mother of Mrs. Thomas Gailor and sister, Miss Loulie, Mrs. Sam Pritchett, Sr., Mrs. Charles Hillman, Sr., mother of Mrs. Lena Hillman and Messrs. Dan and George Hillman; Mr. and Mrs. William Goodwin and Miss Myra McGavock. Miss Watson, so long a teacher in the high school. Mrs. John C. Brown, Mrs. Thomas Buchanan, Mrs. John Roberts, Mrs. Albert Roberts.

It is with regret that the names of so many who are well remembered, are omitted.

The Building of the First Christ Church

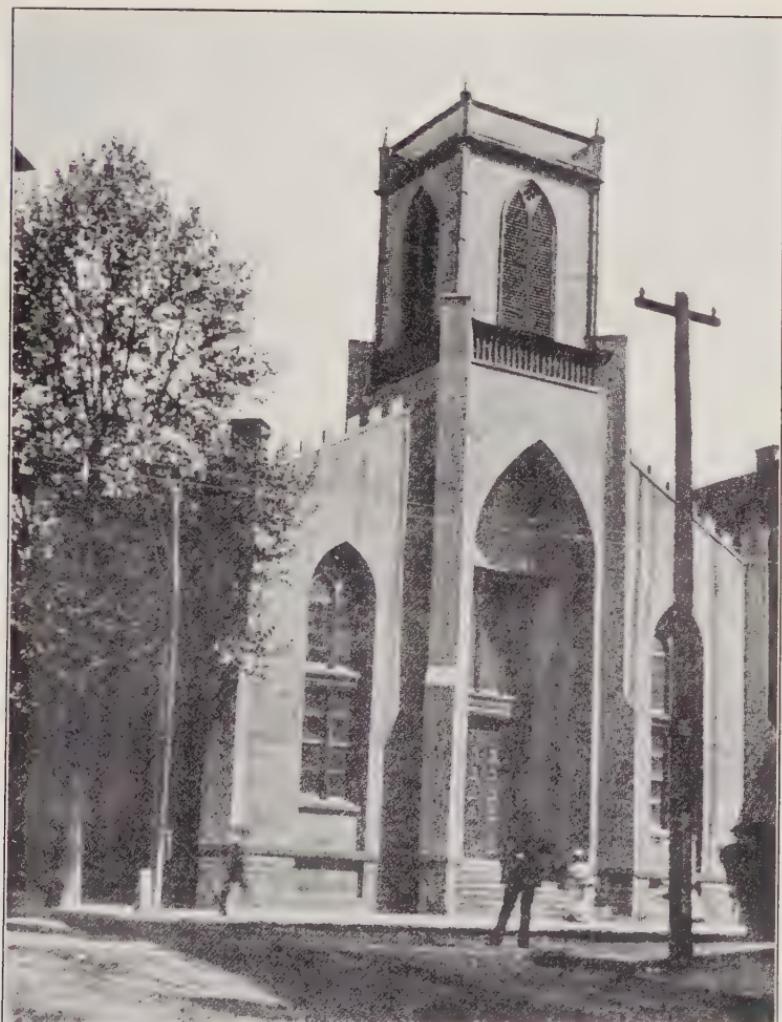
By MISS MARY WOODS

FIIFTY years after the Declaration of Independence was signed there was still a strong prejudice against the Church which held the Anglican traditions and adhered to the Anglican form of worship in the young communities which had grown up across the Alleghenies. In Nashville, at this time, however, there were a few families from the older states who longed for the ordered services of the dear old Church to which they had been accustomed. Among these were the Rutledges from South Carolina, and the Foggs and Watsons from far New England.

As has been told in his life, young Mr. Otey came to these people riding over from Franklin eighteen miles away through the mud of winter and the dust of summer to hold a service in the Masonic Hall each Sunday afternoon. He organized the parish of Christ Church in 1826. For a brief time the little congregation had as minister the Rev. John Davis, a young deacon sent by the Missionary Society. Later, but also only for a short time, came the Rev. Mr. Howell, who was followed by the Rev. George Weller during whose pastorate of eight years the church edifice was erected and consecrated. He early organized a Sunday School in which the catechism was taught faithfully.

In 1829 Nashville was a town of about six thousand inhabitants and was considered a place wealthy, aristocratic and refined. Its river made possible a constant intercourse with New Orleans, and its merchants often went to Philadelphia for their supplies of hardware and other goods, but the little band of twelve communicants realized it would be difficult to obtain the money to build a church, which they felt should not only be comfortable for themselves, but beautiful in itself and appropriate for the worship of God.

The first meeting recorded was held on Monday, June 29, 1829, at "the hall." The Rev. John Davis was called to the



THE OLD CHRIST CHURCH.

chair, and E. Talbot, Esq., was made secretary. There were present besides George Wilbur, Thos. Claiborne, James Stewart, John Shelby, Henry Baldwin, Jr., James Diggins, Francis B. Fogg, William Hunt, and John R. Wilson. Messrs. Claiborne, Fogg, Stewart and Baldwin were made vestrymen and delegates were elected to the Episcopal Convention to be held in Nashville in July.

On July 1, 1829, the Episcopal Church of Tennessee was organized at a meeting of the clergy and laity in the Masonic Hall at Nashville; this meeting was presided over by Rt. Rev. John S. Ravenscroft of North Carolina. Three clergymen were present besides the Bishop and six laymen, of whom three were representatives of the new parish of Christ Church, Nashville.

Bishop Ravenscroft says of his visit to Nashville: "During my short stay in Nashville, I have been greatly delighted and encouraged by the interest manifested among the members and friends of the church for the advancement of religion, and for the attainment of regular and fixed services for the congregation once organized in the city. I find them all zealous for putting the congregation once more upon a regular footing and for exerting themselves to build a church and to obtain a resident minister. A vestry has been elected, and subscription papers are out to raise funds for the building to which a considerable sum is already subscribed, and I am authorized to employ a clergyman and to pledge eight hundred dollars certain as salary."

Bishop Ravenscroft's visit is said to have aroused the church elements in Nashville into life. He preached boldly and eloquently, and explained as the people had never heard before the discipline and worship of the Church. The Masonic Hall overflowed and Christian people of Nashville offered their places of worship to the bishop.

Soon after this sixty feet of ground fronting on Church Street was purchased from James Stewart for the sum of \$2,400. This was an excellent location, as it was near the best residential section of the little city.

In the National Banner and Nashville Whig of Thursday, July 8, 1830, we find the following notice of the laying of the cornerstone:

"On Monday, July 5, the cornerstone of the new church about to be erected at the corner of Spring (later Church) and High

Streets, for the use of the first Protestant Episcopal congregation in Nashville was laid with solemn and appropriate ceremonies.

"At nine o'clock a procession was formed at the Masonic Hall, (the lower apartment of which is now used as a temporary place of worship) in the following order: Wardens of the Church, builder, choir, aldermen of Nashville, mayor, clergymen of different denominations, vestrymen of the Church, rector, congregation, citizens.

"On arriving at the site of the building, the Rector of the Church, the Rev. Mr. Weller, commenced the services of the occasion by a solemn prayer. He then took a small box on which was inscribed, 'Christ Church, Nashville, founded in 1830' and deposited therein a copy of the Holy Scriptures 'in token that the church is to be built on the truth revealed by God'—a copy of the Book of Common Prayer 'as a testimony that the Church is to be built on a pure faith and spiritual worship'—and some small coins of the United States of recent date—and a scroll with the following inscription:

"In the name of the Father, Son, and Holy Ghost, one God
This Corner Stone
of the First Protestant Episcopal Church
Erected in Tennessee
By the name of
Christ Church, Nashville
was laid July 5, 1830
George Weller being Rector
Thomas Claiborne and James Stewart, Wardens
together with
John Shelby, Francis B. Fogg, Vestrymen.
Hugh Roland, Architect
William Shields, Builder
Andrew Jackson, an inhabitant of this county, being
President of the United States
William Carroll, of this city, Governor of Tennessee
William Armstrong, Mayor

"The whole number of ministers of the Protestant Episepol Church in Tennessee, being but three, viz.: Daniel Stephens, D.D., of Columbia, Maury County; James H. Otey, of Franklin, Williamson County, and George Weller, of Nashville.

"Neither he that planteth is anything, neither he that watereth, but God that giveth the increase.' (I Cor. iii—7.)

“‘Establish Thou, O God, the work of Thy hands.’ (Psalm XC—17.)

“The box containing these articles was solemnly deposited within the Corner Stone, which was then laid, an anthem was chanted by the choir, after which the Rev. Mr. Weller delivered a sermon to a numerous and attentive audience.”

Here follows the address by Mr. Weller, based upon St. Paul’s visit to Athens where he found the altar to the Unknown God. Mr. Weller emphasized the responsibility of the Episcopal Church for the character of the homage offered by its members to God. He quoted from Dr. Adam Clark, an eminent Methodist divine, what he said about its liturgy, “‘Tis a work almost universally esteemed by the devout and pious of every denomination.”

He also quoted from Dr. Robert Ball, a distinguished Baptist, in regard to the Prayer Book: “I believe the evangelistic purity of its sentiments, the chastened fervor of its devotions, and the majestic simplicity of its language have combined to place the liturgy in the very first rank of inspired compositions.”

“After the delivery of this address in the usual impressive manner of the reverend author,” the paper goes on to say, “a hymn was sung and the crowd was dismissed with a benediction.

“Such were the simple rites of this important and memorable day, which marks the successful commencement of an enterprise calculated not only to gratify the friends of the Episcopal Church, but likewise Christians of every denomination and all who are fond of witnessing the progress of public improvement.

“The edifice now commenced is to be stone, and will constitute when completed according to plan, a splendid ornament to our town extending fifty-three feet in front on Spring Street from the extremities of the buttresses, and running back along High Street nearly eighty feet.

“It will contain a basement story nine feet, being three feet below and six feet above the surface of the ground, embracing a room forty by forty-five feet for lectures and a Sunday School, together with rooms for the vestry and clergymen communicating with the body of the church by a private stairway behind the chancel.

“The basement story may be entered from without by doors on each side connected with the vestibule in front and opening

upon stairs leading to the main story in one direction, and to the school room or lecture room in another.

"The body of the church will be forty-five feet wide by sixty feet long and twenty-four feet high containing sixty-two spacious and comfortable pews, viz.: twenty-four in the center block and nineteen on each side, with the extensive galleries on three sides.

"The vestibule and passages for stairs will extend along the front on Spring Street, and will lead in the center directly into the church, and at either end by means of stairs into the galleries.

"The windows of the Gothic form will be five feet wide and twenty-one feet high, having buttresses or projections of two feet between them, terminating in points at the top.

"The height to the vanes on the spire will be about one hundred and twenty feet."

When finished, the church had a central tower, which contained the sweet toned bell that always summoned the children to Sunday School and the worshipers to the services. This bell hangs in the small belfry above the present Parish House, but is now only used for funerals.

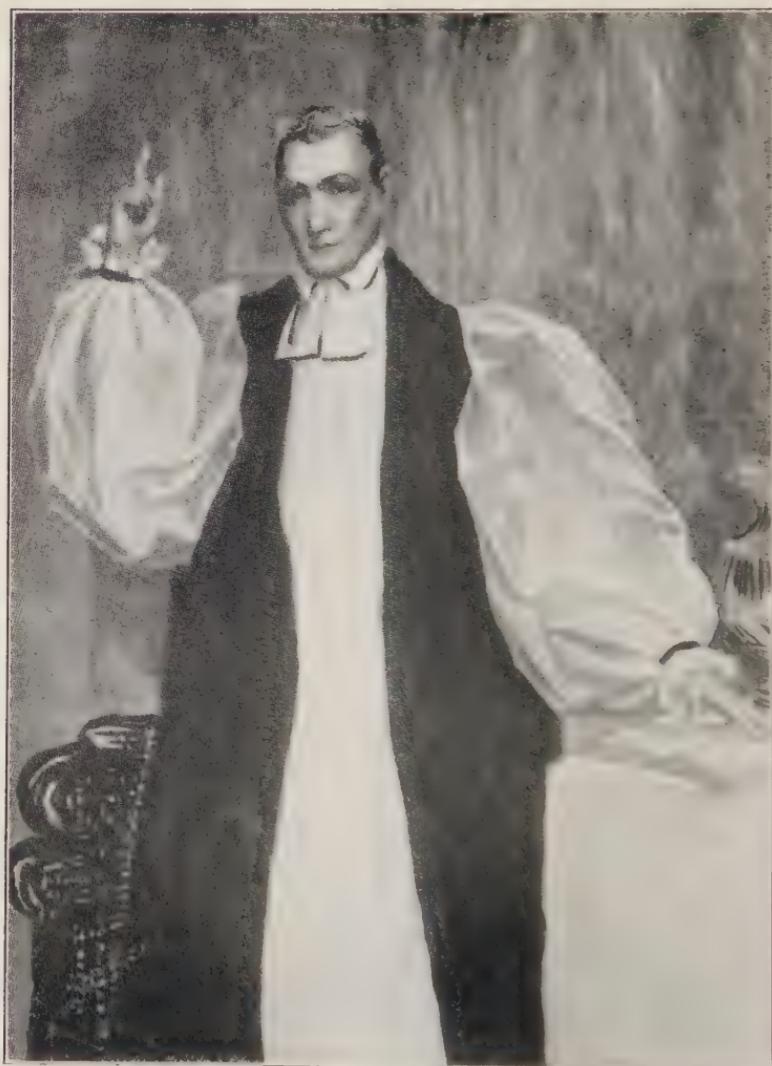
The architecture of the church, though severely plain, was attractive and to a few of the older people of old Christ Church, Nashville, it is still a well-remembered landmark.

The church was one of the few not demolished or injured by the Federal Troops during the Civil War, the reason being that it was so darkened by its windows, filled with dark red and ochre glass, that it was almost useless as a hospital or habitation. Also there were many churchmen among the Union officers who protested against the desecration of an Episcopal Church.

The first building committee were Messrs. Claiborne, Stewart, and Shelby. An organ (Nashville's first) was purchased but services were held in "the hall" until 1831.

At the convention of 1831 the Rev. Mr. Weller reported that the church was completed and that there were thirty-four communicants enrolled. The building was accordingly consecrated by the Rt. Rev. Wm. Meade, assistant Bishop of Virginia, on Wednesday, July 6, 1831.

On June 28, 1832, the first ordination of an Episcopal clergyman in the State of Tennessee was held in Christ Church by Rt. Rev. L. Q. Ives, Bishop of North Carolina. This clergyman was the Rev. John Chilton.



BISHOP RAVENSCROFT IN 1829.

In a later report of Dr. Weller, the rector, Christ Church is described as the finest church building in Nashville and generally conceded to be the most beautiful in the West.

Sixteen thousand dollars, the cost of the building, would be considered today a most modest sum for a stone church of the size of Christ Church, but it represented a tremendous venture of faith to the small congregation of those early days. In his diary in 1834, Bishop Otey laments that the congregation had built such a fine church that they were burdened with a debt which the ladies were trying to raise the money to pay.

Until after 1888, no collections were ever taken up in the church except at the eleven o'clock service on Sunday morning, and the whole collection taken on the first Sunday of the month was strictly used by the minister to aid the poor. Collections, for this reason, could not be counted on as a large source of revenue. Therefore, following the custom of the times, it was the pew rents that the vestry looked to for the money to carry on the business of the church.

To make a start the pews were sold at auction to the highest bidders. Today many persons believe the pews should all be free, but in early days each family felt it necessary to have its own allotted place, and the children were expected to go to church and to sit with their parents.

It will perhaps be interesting to the descendants of the men who bought these first pews to know their names and to read just how this sale was ordered and conducted.

In the register of the meetings of the vestry the secretary and treasurer, Mr. Godfrey M. Fogg, writes, "At a meeting of the vestry on June 27, 1831—Ordered that the pews in the new Protestant Episcopal church shall be sold on Saturday, the 9th of July, for the term of seven years, at public auction, to the highest bidders, subject to such annual tax as the vestry shall hereafter assess, and the secretary is to have public notice of the same given in all the newspapers printed in Nashville on each day of the week preceding the sale. Ordered that Mr. Talbot be authorized to employ some suitable person to act as auctioneer. Resolved unanimously that the following be the terms and conditions of the selling of the pews:

1. No pew to be sold for a less price than fifty dollars.

2. That the sale be a credit for six months, payable by a note in bank.

3. The pews to be sold absolutely subject to the tax specified for three years. The tax assessed to be paid semi-annually. No other tax to be assessed except for needed repairs.

4. No pew shall be sold by the proprietor without the consent of the vestry.

5. Unless the taxes are paid within six months after they become due, the pew shall be forfeited to the congregation.

The following is the list of names of the purchasers of pews: James Ackroyd, Joseph Green, Henry M. Rutledge, George Wilson, Thos. Claiborne, J. G. Washington, Ephraim H. Foster, Thos. Eastland, Harry L. Douglass, Boyd McNairy, Alpheus Lyon, Eli Talbot, Jas. M. Pike, Alex. H. Litton, G. M. Fogg, James Diggins, S. Watson Bicknell, Henry A. Rutledge, Charles Biddle, George Shall, Peter Vandervoort, George S. Yerger, Larkin F. Wood, Jane Scott, John Bell, Josiah Nichol, Patterson West, Ben. W. Bedford, John Williams, Thos. Washington, John Shelby, Matthew Watson, Francis B. Fogg, Wm. G. Hunt, David Craighead, Sam B. Marshall, B. Litton, Ed. D. Hicks, John Waters, John Sommerville, John R. Burke, George M. D. Cantrell, Andrew Hynes, James P. Clark, Thos. H. Fletcher, Thos. Crutcher, Thos. K. Price, Rebecca Symmes, Wm. H. Hunt, J. S. Simpson, Charles Pugsley, James R. Putnam.

Mr. Francis B. Fogg paid the highest price, \$182.00, for his pew. The lowest price given was \$60.00, and in a few cases there were two purchasers who shared the same pew. The money received at this auction sale amounted to \$3,881.00. While the annual tax was only \$1,180.00, a sum insufficient to pay a rector and keep up the many expenses of a growing parish. No pew-holder paid more than thirty dollars a year, and many paid even less. The seats in the galleries were free for several rows at the back of the church. The seats in the amen corners and in the galleries were free, and in one gallery places were reserved for the negroes.

In 1833 the vestry resolved that each pew should be entitled to but one vote in the parish meetings.

The register often mentions the heating of the church as a problem. For the lighting, thanks were sent to Mr. H. A. Cargill for his very acceptable present of a pair of astral lamps.

The galleries seem to have been another source of trouble, as a committee was appointed to keep order there and to prevent the defacing of the church.

With the old University of Nashville there were evidently pleasant relations, for in September, 1832, the vestry ordered "that the President and Trustees have liberty to hold their meeting in this church." And a little later that "the young gentlemen composing certain societies of the Nashville University have leave to use this church for the purpose of an address being delivered to them by the Rev. James H. Otey on such a day as they may select." And in April, 1835, the rector was authorized to designate proper pews for the young men from the university.

Rev. Mr. Weller after a time found the salary inadequate for the demands of a growing family. He then opened a school, but by 1837 he felt that his health would suffer if he continued both his work for his parish and his work for the school. He resigned. The vestry accepted the resignation and his place was taken by the Rev. J. T. Wheat.

In a memorial calendar compiled by the ladies in 1906, the seventy-fifth anniversary of the organization of the parish of Christ Church, we find a list of the names of some of the early adherents of Christ Church, but as the names of all the men appear among the pewholders, we need not repeat them here.

Though the women were a very important influence in the life and growth of this infant church, the first mention of a woman's name in the secretary's book is that of Mrs. Rebecca Symmes, who gave the money for the first silver chalices that were used in the communion services.

In the memorial annual issued in 1906, we find these names as members of the Parish Aid and Sewing Society:

Mrs. A. M. Rutledge

Mrs. Maria Shelby

Mrs. Ann Minnick

Mrs. C. Stewart

Mrs. Mary R. Fogg

Mrs. Rebecca Watson

Mrs. Mary A. Washington

Mrs. Amelia De Grove

Mrs. James Diggons

Mrs. Martha Hunt

Mrs. George W. Campbell

The late Mrs. W. E. Beard, in an interesting article on the history of Christ Church, wrote of some of the pioneer members: "The old Church was the central point of innumerable activities. Among the early members who gave devotedly of their time and

means to its maintenance and vitality were Mr. and Mrs. Francis N. Fogg, Mr. and Mrs. Thos. Washington, Mr. and Mrs. Matthew Watson, the Minnicks and the Shelbys."

Mrs. Washington was the first treasurer of the Ladies' Parish Aid Society. Later the office was held by the daughter, Mrs. S. A. Nichol and her granddaughter, Mrs. J. P. Kirkman.

The early church and indeed the community owed much to the Fogg family. Mr. Godfrey Fogg was for years the secretary of the vestry and attended faithfully the meetings, and kept the register. Mr. Francis B. Fogg, who came to Nashville in 1817, was for many years the leading lawyer of the town. He was a fine student of literature as well as of law, but in his busy life he found time for many services in the community and in the church. The Hume-Fogg High School is his monument in the community, and Christ Church itself is a monument to his early zeal and interest. He first asked the convention for the services of a missionary, and almost to the end of his long life he attended every General Convention, and made such a profound study of canon law that he was honored as an authority throughout the Church of the United States.

To every call and duty in the parish, Mr. Fogg responded cheerfully and his uprightness of character gave the church to which he belonged a fine standing in the community. For to a wonderful memory and a splendid intellect, he had added the humble faith of a true Christian gentleman.

The Church of Ante-Bellum Times

BY WILLIAM E. BEARD

*Dedicated to the memory of Ada Rice Beard, for whose life
the lessons of unfaltering faith, taught her in Christ
Church, furnished an inspiration.*

REGULAR services for Christ Church Parish were inaugurated on Sunday, January 17, 1830, as well as one may judge from contemporaneous evidence. They were held at the Masonic Hall on Sunday morning at 11 o'clock and at 3 o'clock in the afternoon by the Rev. George Weller, of Maryland, but recently of Philadelphia, Pennsylvania.

"The friends of the Episcopal Church, and the citizens generally are hereby informed that Divine Services, according to the forms of that church, will hereafter be regularly performed at the Masonic Hall by the Rev. George Weller. Services to commence at 11 o'clock a.m. and 3 o'clock p.m."—Nashville Republican and State Gazette, January 15, 1830.

The announcement that Mr. Weller, described as "an accomplished and eminent divine," had accepted the invitation of the new parish to become its rector had been made in Nashville the previous December. At the same time, attention was called to the fact that the congregation had already purchased a "central and beautiful lot" as a site for its contemplated house of worship, and that an organ had been ordered for the church.

Nashville, as the home of "Old Hickory," was even then secure in its place in the sun. Jackson was in the White House. William Carroll was starting another series of terms as governor, Houston the year before having startled Tennessee by his abrupt resignation of the governor's office and his departure from the state. John Bell was in congress from the Nashville district, and James K. Polk, his congressional rival, was representing the Columbia district. William Armstrong was mayor of Nashville,

which then boasted a population of 5,566 persons, of which number only 3,554 were white persons, the remainder being slaves and "freemen of colour."

Despite its comparatively small population the city possessed cultural and commercial advantages worthy of pride. A notable institution was the University of Nashville, of which Dr. Philip Lindsley, formerly acting president of Princeton, was president, and whose philosophical apparatus, lately constructed in Europe on a special order, was claimed to be equal and in some respects superior to that of any institution of learning in the country.

The existing churches of the city included the Presbyterian, Methodist and Baptist, all located on Church, then known as Spring Street, and a Roman Catholic chapel. By way of amusements, the city boasted a well-patronized theatre.

A fleet of ten steamboats operated on Cumberland river, of which three, the Nashville, owned by Nichol & Hill; the Red Rover, owned by Simon Bradford, and the Brandywine, owned by Walker & Norvell, were described by loyal Nashville citizens as "three of the finest in the world."

Turnpikes to adjoining towns, Franklin, Murfreesboro and Gallatin, were in prospect. The city market-house was considered "as handsome as any in the United States." Broad Street—what there was of it then—and Southfield, the old military drill ground, were filling up with handsome homes.

The Episcopal church in this section of the country was still struggling for an existence. When Bishop Thomas C. Brownell of Connecticut, the previous winter had made a missionary tour of the West, the editor of the National Banner and Nashville Whig, found occasion to comment: "He will find the situation of the church in the West hopeful perhaps—but rather humble and depressed, and its wants neither few nor small."

The Christ Church congregation, though limited in numbers, was ambitious. Before the Rev. Mr. Weller had arrived or had even accepted the church's invitation to become its rector, a lot had been purchased upon which to erect a place of worship, from James Stewart, one of the founders of the church, for a consideration of \$2,400. The lot was located at the corner of Church Street (Spring) and Sixth Avenue (High Street), fronting sixty feet on the former thoroughfare.

“EPISCOPAL CHURCH.—We learn with pleasure that a lot has been procured for the erection of an Episcopal church in this town, and that there is a prospect of a speedy commencement of the edifice. A more convenient, central and appropriate spot could not probably have been selected. It is at the corner of Spring and High streets, nearly midway between the Baptist and Presbyterian churches and on the same side of the street with the Methodist Church. All the houses of worship (except the Roman Catholic Chapel, which of late is seldom used) will thus continue to be on the same street, at very convenient distances from each other, and so arranged as to appear to great advantage, with their towering spires, in the distant prospect of the town. The selection of the site for the contemplated building gives great satisfaction, we believe, to all concerned, and we hope that a neat, convenient, and sufficiently spacious edifice will soon be completed for the accommodation of a sect of Christians already numerous and rapidly increasing in our community. A fine church organ, we understand, has been long since ordered and will soon be received for the use of the Episcopal congregation in Nashville.”*

At the time that the purchase of the church site had been resolved upon, September 2, 1829, Thomas Claiborne, Dr. John Shelby, and James Stewart, vestrymen, had been named as a building committee. On March 15, 1830, the vestry approved the building contract. The committee to arrange for the cornerstone laying consisted of the rector and James Stewart. July 5, 1830, was the date fixed upon for the ceremony, and the vestrymen of the churches at Franklin and Columbia were invited to attend.

For the exercises, the congregation and guests assembled at the Masonic Hall and proceeded to the site of the church, where the rector officiated and delivered an appropriate address.

The church building, thus formally commenced, was completed at a cost of \$16,000 and was consecrated on July 4, 1831, in the presence of a large gathering, despite the fact that the weather was threatening, and showers fell during the day. The exercises were held at 10 o'clock in the morning, the new edifice being consecrated as Christ Church. The bishop, whose sermon for the occasion was described as “remarkably appropriate, instructive and eloquent,” was assisted in the consecrating ceremony by the rector, Mr. Weller, and by the Rev. James Hervey

**National Banner and Nashville Whig*, September 11, 1829.

Oney, the future Bishop of Tennessee and the pioneer minister of the denomination in this part of the country. Confirmation services, the first in a formally consecrated church, but not the first in Nashville,* were held that afternoon at 4 o'clock.

The coming of Bishop Meade at this time was one of the most interesting, perhaps one of the most important events in the entire century history of the Episcopal Church in Tennessee. He reached Nashville on Thursday evening, June 23, 1831. He preached on Friday, again on Saturday, and twice on Sunday, June 26. On June 28 he laid the cornerstone of the new church at Franklin. On June 30 he presided at the convention of the diocese at Columbia, and two days later laid the cornerstone of the church there, and also confirmed four persons. On July 5 he was preaching again in Nashville, and on the following day consecrated Christ Church. "The visit of the Bishop," said a newspaper account at the time, "has been highly useful and interesting, and has left behind it an impression, which we hope will be as deep and lasting as it has been salutary and agreeable."

At the time of the consecration of the church, the building was not entirely completed. The rough stones of which it was constructed were yet to be covered with plaster and penciled in imitation of hewn stone. The edifice was designed to be a pure specimen of Gothic architecture, with large buttresses, high pointed arches, battlements and pinnacles. The principal floor was elevated six feet above the pavement, allowing for a basement, with a ten-foot ceiling, to be occupied as a lecture room, Sunday school room and an apartment for the vestry. The body of the church was 55 feet long and 45 feet wide, the auditorium containing 66 pews. Above were three galleries, one for the organ and for the choir, the other two containing twenty-four additional pews. The height of the building from the floor of the basement to the ceiling of the church was 35 feet, and the tower of the church rose 70 feet above the street. It was originally planned to place a spire on this tower, but the vestry voted, shortly after the consecration service, that the spire was unnecessary, and "indefinitely postponed" its construction.

*Bishop Ravenscroft held a confirmation service here on July 1, 1829.



THE REVEREND GEORGE WELLER, D.D.



THE REVEREND L. L. SMITH.

The main entrance to the church was from Church Street by eight stone steps, under a high Gothic arch, twelve feet wide. Across the front was a vestibule, which ended in outside entrances and also in staircases both to the galleries above and to the basement below. The interior of the church was handsomely finished with uniform reference to the Gothic style. The galleries were supported by clustered pillars and ornamented with a richly decorated cornice. In the chancel was a concealed font in which an adult, if it was so desired, could be baptized by immersion. To either side of the auditorium were three spacious windows, each of which contained 306 small panes of glass.

Hugh Roland and Robert L. Duff were the contractors, and Roland had the general superintendence of the building work. The plastering, which was quite a feature of the construction, was done under the direction of David J. White.

Pews in the new church were sold at auction on July 9, 1831. The following were purchasers at prices ranging from \$60 to \$182:

James Aykroyd, Joseph Green, Henry M. Rutledge, George Wilson, Thomas Claiborne, J. G. Washington, E. H. Foster, Thomas Eastland, Harry L. Douglass, Boyd McNairy, Alpheus Lyon, Eli Talbot, James M. Pike, Alex H. Litton, James Diggins, G. M. Fogg, S. Watson Bicknell, Henry A. Rutledge, Charles Biddle, George Shall, Peter Vandervoort, George S. Yerger, Larkin F. Wood, Jane Scott, John Bell, Josiah Nichol, Patterson West, Benj. W. Bedford, John Williams, Thomas Washington, John Shelby, Matthew Watson, Francis B. Fogg, William G. Hunt, David Craighead, Samuel Marshall, B. Litton, E. D. Hicks, John Waters, John Sommerville, John R. Burke, George M. D. Cantrell, Andrew Hynes, James P. C. Clark, Thomas H. Fletcher, Thomas Crutcher, Thomas K. Price and Rebecca Symmes.

Subsequently pews were sold privately to the following: Wm. H. Hunt, John S. Simpson, Charles Pugsley and James R. Putnam.

These were the original pew holders of Christ Church. The list includes many of the most prominent names in Nashville at that period, some of them persons of more than ordinary interest.

Henry M. Rutledge was the son of a signer of the Declaration of Independence.

George Wilson had come from East Tennessee where he had succeeded George Roulstone as editor of the Knoxville Gazette, the first newspaper published west of the Allegheny mountains.

William G. Hunt and William H. Hunt were also newspaper men, and proprietors of the first daily paper launched in Nashville.

Thomas Claiborne, Christ Church's first senior warden, was the first grand master of the Masonic Order in Tennessee.

It was at the home of Dr. Boyd McNairy on Fifth Avenue (Summer Street) that LaFayette was entertained on his visit here in 1825, and where Clay and Crittenden were to be entertained in the years to come.

George S. Yerger was then the reporter of the Tennessee Supreme Court.

Ephraim H. Foster, a notable lawyer, was to become one of the leaders of the Whig party in Tennessee.

John Bell, rated as one of the three ablest minds that Tennessee ever produced, the commonwealth's last candidate for President, was in a few years to deliver, almost within a stone's throw of the present Christ Church, his great Vauxhall garden speech, the fame of which has lived for nearly a hundred years.*

Thomas H. Fletcher, who as a lad had walked from Virginia, his native state, to Tennessee to achieve a career, one of distinction at the bar, had been secretary of state and had won a measure of political fame by his "Political Horse-race," a portrayal of the Adams-Jackson-Crawford-Clay presidential race of 1824.

Francis B. Fogg, a New Englander by birth and for twenty-five years the law partner of Ephraim H. Foster, was one of the most notable figures ever appearing in the courts of Tennessee, eminent in integrity as in attainments. He was one of the pioneer advocates of public schools in Nashville.

His brother, Godfrey M. Fogg, also a lawyer, was for a generation the secretary of the vestry of Christ Church.

At the convention of the diocese held in Columbia on the preceding June 30, the rector, the Rev. George Weller, had reported thirty-four communicants enrolled. The parish, however, was burdened with debt, incident to building the church. In 1830

*John Bell and Ephraim H. Foster probably purchased pews as a matter of public spirit. Bell late in life joined the First Presbyterian Church. Foster was not a member of that church, but was buried from it.

it had been found necessary to address an appeal to the executive committee of the Domestic and Foreign Missionary Society of the church for aid in supporting the rector, whose salary the preceding November had been fixed at \$1,000 a year. For the year 1831 this assistance from the Missionary Society was still necessary. But the church was making progress. It became the owner of the first organ used for religious purposes in Nashville —a possible explanation being that one of its founders, James Diggons, and one of its original pew holders, James Aykroyd, were in the music business.

On May 30, 1831, the Vestry elected an organist to serve until "Easter Monday next," without compensation. James Diggons in the early days was the choir leader. At a vestry meeting on August 29, 1831, the Rev. Mr. Weller informed the vestry that Mrs. Rebecca Symmes had presented the church a part of a service of communion plate. The donor was given a vote of thanks and the rector was authorized to have her name engraved upon the vessels.

On July 1, 1832, the first ordination of an Episcopal clergyman in Tennessee was held in Christ Church by the Rt. Rev. L. S. Ives, Bishop of North Carolina. This year witnessed the organization of the Sunday school with 110 pupils and fourteen teachers. A library had also been donated for the use of the scholars.

In 1833 there occurred an event which was the occasion for an ardent though brief religious awakening in Tennessee. The "stars fell" in the early morning hours of November 13. The following reference to the event is from the diary of the Rev. James Hervey Otey, who had been elected, but not yet consecrated Bishop of Tennessee:

"On Tuesday night, the 12th inst., a most remarkable phenomenon occurred at this place. A few hours before day, the whole heavens were lighted up by thousands of the most brilliant meteors. They generally descended perpendicularly, leaving in their track a faintly luminous bar, which presently vanished. They were, at some times, so numerous as to appear like large flakes of falling snow. It was indeed a magnificent spectacle. Many persons were much alarmed, and thought that the Day of Judgment had come. Alas for the folly of unbelief! which lives in constant dread of the final reckoning, and yet rejects the mercy of the gospel."

On January 14, 1834, Bishop Otey was formally consecrated as Tennessee's first Episcopal shepherd, the ceremony taking place in historic Christ Church, Philadelphia, and on March 14 ensuing he made his first visitation to the parish at Nashville. He found the parish oppressed with debt in consequence of having erected the church. It is recorded that the ladies of the church especially were laboring to free the congregation of the burden. One important contribution of the ladies about this time was a church bell, purchased through the efforts of the Sewing Society. It was placed in the tower of the church on April 26, 1834. This bell was transferred to the tower of the new Christ Church chapel in 1891, and on Easter morning that year its familiar tones summoned the congregation to service.

In the autumn, the University of Nashville, at its ninth anniversary commencement, held on October 1, 1834, recognized the attainments of the faithful rector, Mr. Weller, conferring upon him the degree of doctor of divinity. A similar honor at the same time was bestowed upon the Rev. John Todd Edgar, one of the notable pastors of the First Presbyterian Church.

Christ Church congregation at this time numbered forty families and was considered permanently established in Nashville, thanks to the unfailing faith and the untiring zeal of its rector. But secular matters were not prospering with him. An increasing family and the perennial increase in the cost of living provided him with problems of his own. In addition to his work as rector, he was forced to open a school in the basement of the church in order to secure the means for providing for his family.

At a meeting of the vestry on March 20, 1837, a communication from the rector was read, asking for an increase in salary; else he would be forced to resign. The communication was laid on the table until the next vestry meeting, a committee being appointed to wait upon the pew holders. At a meeting on March 29, this committee reported that about \$1,700 was in prospect from pew rents and, this amount being deemed inadequate, the secretary of the vestry was directed to write Dr. Weller accepting his resignation. The rector's letter formally resigning to take effect on Easter day, written March 30, justified his action. For the past three years, he said, he had been forced to teach a school in order to supplement his salary, which for two or three years had



THE REVEREND JOHN T. WHEAT, D.D.



HOME OF THE REV. JOHN T. WHEAT, 1842.

been only about \$800, and a portion of that had always been in arrears.

The vestry some days later resolved to call Mr. Freeman of Raleigh, N. C., at a salary of \$1,200, but he declined, and Dr. Weller, by request, continued to serve the parish for a season. On June 8, he declined to serve further, giving as a reason the condition of his health.

The Rev. George Weller came to the parish at the instance of Bishop John Stark Ravenscroft, and in spite of the serious opposition to the denomination's form of worship existing in the city in the early days, laid the permanent foundation of the Episcopal church in Nashville. After leaving Christ Church, he was called in 1838 to Calvary Church in Memphis, but his stay there was not of long duration. He resigned in 1839, and the following year died of cholera in Vicksburg. A son of his was for years one of the faithful clergy of Florida.

On June 17, 1837, the vestry voted to call to the parish the Rev. John Thomas Wheat of St. Paul's Church, New Orleans. The call was accepted, to become effective on August 10. The new rector was eloquent, affable and zealous, and quickly inspired the parish to new efforts. Weekly offerings were introduced, resulting in increased revenues for the church. The organist was allowed a salary of \$100 a year. The ladies inaugurated a building fund for a rectory. In 1838, Mr. Wheat was able to report 72 communicants in his congregation, representing 68 families. There were 152 pupils in the Sunday school, and 18 teachers.

On April 1, 1839, Capt. William Driver, a resident of Nashville but an old New England seaman, known to fame as the man who named the American flag "Old Glory," was elected a vestryman of Christ Church. Some years later he was chosen junior warden. Still later he raised with his own hands over the statehouse in Nashville the flag he had so picturesquely christened thirty years before.

In 1842 the Rev. H. M. Fackler of Virginia was engaged to assist Mr. Wheat, but his sojourn in Nashville was not of long duration. In September, 1843, he departed for Missouri. This year a parochial school for girls was started, and a school for boys was projected. The church itself had taken a rank among the most important in the city.

The twenty-fifth General Assembly of the State of Tennessee appropriated funds for the establishment in Nashville of a school for the blind, of which there were known to be 255 in the state. Governor James C. Jones, "Lean Jimmie," of political tradition, appointed as the first trustees the Rev. John Thomas Wheat of Christ Church, Dr. John Todd Edgar of the First Presbyterian Church, and the Rev. R. B. C. Howell of the Baptist Church, three of the outstanding ministers of the city in their day.

The trustees secured a modest dwelling with ample grounds in the suburbs, engaged W. H. Churchman, a blind man, but for several years an instructor in the Ohio Institute for the Blind, and set going one of the most beneficent institutions of which the State of Tennessee can boast today. It may be of interest in this connection to note that the only Tennessean ever knighted by a sovereign of England was one who had been educated at this school, a man hopelessly blind.

At the annual commencement of the University of Nashville on October 1, 1845, the honorary degree of doctor of divinity was conferred by the university upon Mr. Wheat. Among the class graduating at that commencement was the rector's oldest son, C. Roberdeau Wheat, destined to become one of Tennessee's most famous soldiers of fortune. Described as a beau sabreur, "Bob" Wheat entered the Mexican War as a lieutenant of cavalry, coming out of it with a captain's commission. He is said to have been a youth of rich intellectual attainments, but his sword had tasted blood, and it was not to be sheathed again. After the war, Carvajol, a Mexican chief, raised the standard of revolt against his government and addressed an appeal to the friends of liberty. "Bob" Wheat responded and was made a general, commander of a division. The revolt collapsed just in time for Wheat to join the first Lopez expedition to free Cuba. Again the cause failed. Next he joined William Walker, Nashville's "Grey Eyed Man of Destiny;" was with Walker in Central America, and possibly in the earlier ill-fated Sonora enterprise. Then wealthy Italians in San Francisco financed a ship load of recruits to aid Garibaldi, the father of Italian unity. "Bob" Wheat was one of the recruits. He was distinguished there in many battles but the roar of the guns at home brought him back to this country. At New Orleans he organized the First Special Louisiana Battalion, otherwise known as the "Louisiana Tigers,"

of which he was commander, with the rank of major. He died at the head of his "Tigers" on June 27, 1862, in the Seven Days Fight Around Richmond.

Another son of Dr. Wheat, and his namesake, studied law and settled in New Orleans. He became a captain in a Louisiana regiment and was killed at Shiloh. A third son, Leo, named for Bishop Leonidas Polk, was a gifted musician and gave promise of becoming a great pianist, but an early marriage to an heiress is said to have ended his career as an artist.

Like his predecessor, Dr. Wheat, to enlarge his modest resources taught school in the basement of Christ Church while rector, his scholars being mostly the daughters of members of his congregation. His home was at 516 Fifth Avenue, South (Summer Street).

He resigned as rector of Christ Church in 1848, going at the suggestion of Bishop Otey to Columbia to become rector of St. Peter's parish and to assist in a school nearby, Ravenscroft College, one of the Bishop's latest educational enterprises. Afterwards he became the head of a large girls' school at Raleigh, N. C. When the remnant of the Army of Tennessee marched through Raleigh, not many days before Johnston's surrender, these school girls were out on their campus beside the road to cheer on the ragged heroes of an utterly lost cause.

After the war Dr. Wheat for a time was rector of St. Lazarus' Church, Memphis, where he was a frequent guest in the home of Jefferson Davis, whom he admired ardently. In 1887, he died, aged 87 years.

The Rev. Charles Tomes, assistant rector of Christ Church, St. Louis, succeeded Dr. Wheat in Nashville. His name was proposed by Dr. Shelby on October 7, 1848, and on October 14, the vestry elected him. He was regularly instituted by Bishop Otey in November, his salary of \$1,200 commencing on November 1.

Mr. Tomes was a native of Birmingham, England, born November 16, 1814, and coming to America in 1827. He was a man of original ideas and a zealous worker. He was one of the originators of floating chapels for seamen. He was ordained a deacon in Christ Church May 26, 1844, and advanced to the

"Married.—On Tuesday evening, the 16th inst.—September, 1845, by the Rev. J. T. Wheat, Hon. A. V. Brown, Governor-elect of the State of Tennessee, to Mrs. Cynthia Saunders of Davidson county."—*The Nashville Politician*, September 26, 1845.

priesthood a week later at St. Peter's, Columbia, in order to do missionary work in East Tennessee. He married Henrietta Otey, the daughter of the Bishop of Tennessee in 1846. A monument in Mt. Olivet, erected by citizens of Nashville, commemorates the community's estimate of his character and service.*

Mr. Tomes insisted upon a weekly offertory, the members of the church having fallen into the habit of monthly collections. The idea aroused opposition, some of the members considering it a blow aimed at the faithful women of the Sewing Society, then one of the accepted organizations for raising money for church purposes. Another innovation which was not popular at first was the daily morning and evening prayer services. It was charged that the new rector was "making a bridge of the Episcopal Church to go straight to Rome." There were few attendants on these daily services in the beginning, but gradually the numbers grew and Christ Church grew in spirituality. For nearly a decade Mr. Tomes continued these services. Still another departure was the new rector's refusal to preach funeral sermons or eulogize the dead.

Early in his ministry at Christ Church, a new organ was purchased. At the time only two churches in Nashville could boast such things, Christ Church and the First Presbyterian Church, and the relative merit of the two instruments is said to have been a matter of good-humored jealousy in the McNairy family, which was divided on denominational lines, Dr. Boyd McNairy being a member of Christ Church, and his brother, the judge, being a Presbyterian. Tradition has it that one of the essentials demanded in the purchase of the new organ by Dr. McNairy was that it should be superior to that of his brother's church.

In 1849 it was determined by the vestry to establish a mission, and Bishop Otey was requested to appoint the Rev. J. P. T.

*Inscriptions on the monument include the following:

"In memory of Revd. Charles Tomes, born in Birmingham, England, November 16th, 1814. For many years a resident of New York. Ordained Deacon and Presbyter in the Diocese of Tennessee. Died in Nashville July 10th, 1857."

"Erected by the citizens of Nashville as a token of their appreciation of his worth as a clergyman, and of his usefulness as a citizen."

"The joy of the Lord is your strength. Neh. VIII Chapter, X Verse."

"Think not the good, the gentle deeds of mercy thou hast done shall be forgotten, all the poor, the prisoners, the fatherless, the friendless and the widow, made glad by the bounty of thy hand, cheered by the voice of Christian prayer, and by the words of pitying love, will often thank their God—thy God, upon every remembrance of thee."

"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though, after my skin worms destroy this body, yet in my flesh shall I see God. Job XIX Chapter, 25 and 26 verse."

The monument also records the dates of the birth and death of "Henrietta G. wife of Rev. Charles Tomes"—"She is risen. She is not here"; also the deaths of several of their children.



THE REVEREND CHARLES TOMES, D.D.



HOME OF THE REVEREND CHARLES TOMES.

Ingraham as a missionary in Nashville under the General Board of Missions; at the same time the newcomer was to serve as "assistant minister" of Christ Church. St. Paul's Mission in South Nashville, located originally on Fifth Avenue, South (Summer Street) was formally opened by the rector and his assistant on September 23, 1849. In less than three years, despite the demoralizing effects of an epidemic of cholera in the intervening time, the modest mission had grown sufficiently to justify a new parish in Nashville.

On May 7, 1852, Bishop Otey laid the cornerstone of the Church of the Holy Trinity, the successor of Mr. Ingraham's mission. In the meantime Mr. Ingraham's health had failed. In the summer of 1850 he resigned his position as assistant minister of Christ Church parish and missionary and returned to Wisconsin. He became the author of a number of novels.* His brother, J. H. Ingraham, then a candidate for Orders and Lay Reader, was assigned by Mr. Tomes to give religious instruction to the convicts in the Tennessee penitentiary. In 1850 he became chaplain of that institution—its first.

On April 21, 1852, the rector was authorized to have gas fixtures installed in Christ Church. The preceding year this system of illumination had been introduced in Nashville by a company headed by General Washington Barrow, a member of Christ Church, and later a vestryman.

In 1853, the vestry authorized the church's incorporation by the legislature; however, from the vestry records the incorporation appears not to have taken place until 1858, when an act was passed on March 15.

On February 20, 1857, the Rev. Mr. Tomes addressing the vestry, expressed the opinion that all the pews of the church should be declared free. Some weeks prior to Easter a parish meeting was held, to which the proposal was submitted. A majority of the pew owners present expressed a willingness to

*On July 2, 1850, Mr. Ingraham made the following report concerning the mission to Bishop Otey: "I have the honor to make a report of my labors as the Assistant Rector of Christ Church in this city, and in particular as having charge of St. Paul's Chapel. Services were commenced in this Chapel on the 23rd of September, 1849. Since this time until the late sickness, the congregation has averaged about fifty persons. At the beginning of these services there were twelve communicants enrolled on the Parish books of Christ Church, who became attendants here. To these there have been added by confirmation 17. Infant baptisms, 13; adults, 4; marriages, 3; burials, 4. The services of this so-called parish, though a part of that of Christ Church, have from the beginning been held in a hired room, nor will measures be taken for forming a parish or the building of a Church until the congregation is a little more firmly established. The offertory has been regularly taken each Sunday, and is the only way in which the parishioners are called upon to give. The sum total for the year has amounted to about \$55."

adopt the suggestion of the rector, but some objections were raised and the matter was postponed until Easter Monday. At that time the proposal was definitely rejected as an injustice to those who declined to relinquish their pews. On April 30, 1857, the rector, one of the outstanding figures in the history of Christ Church, offered his resignation to take effect after "the first Sunday in June next." On May 1, the vestry with expressions of regret accepted it.*

In the meantime, a number of communicants of Christ Church, presumably advocates of free pews, had met on April 18, in a room over Berry's book store, 30 Public Square, and organized the Church of the Advent, electing a vestry instructed to call Mr. Tomes as rector. June 13 was the day fixed for services to commence, Odd Fellows Hall to be the scene of them. Before that day came, the late rector of Christ Church had become ill. He died on July 10, 1857, leaving a wife and seven children. His funeral was held from Christ Church and his dust reposes in Mt. Olivet.

At the time of his death he was a member of the Nashville Board of Education, and resolutions, presented by Francis B. Fogg, president of the board, and adopted, spoke of him as "distinguished by his piety, by the uprightness and purity of his life, and for his amiable and excellent qualities as a man."

Mr. Tomes was a man of great influence in the Church, not only in Nashville, but in the diocese, particularly in East Tennessee, where he had been rector of St. John's parish, Knoxville, and a missionary elsewhere before coming to Nashville. He served faithfully as secretary of the diocese, and was president of the standing committee and deputy to the general council. His services to the people of Nashville generally were not confined to his membership on the city's public school board. He was a hero of one of the cholera scourges experienced by the city, the history of Davidson county crediting him with being the only clergyman left on this occasion to minister to the plague-stricken people. His only assistants are said to have been two Roman Catholic Sisters of Charity. He was a worthy disciple of his

*During Mr. Tomes' service as rector, Russell Houston became a member of the vestry. He was a lawyer, remembered as the partner of A. O. P. Nicholson. His home stood at the corner of Sixteenth avenue, South, and Division street. Following the occupation of Nashville by Federal troops the home was torn away and a fort erected there, named in his honor Fort Houston. The four murderers of Wm. Heffernan were executed at this fort in 1866, following trial by a drum head court martial.



TOMB OF CHARLES TOMES.

distinguished preceptor and father-in-law, the "good Bishop" of Tennessee. Peace to his ashes!

The name of the Rev. Leonidas L. Smith, of Warrenton, N. C., was proposed to the vestry as a successor to Mr. Tomes at a meeting held on June 30, 1857, and on Sunday, August 9, he officiated at Christ Church. A church account recites that Bishop Otey encountered the clergyman in Baltimore, the latter being en route from North Carolina to Norfolk, Virginia, to open there a female institute, and persuaded him to accept the rectorship of Christ Church. A tradition in the Smith family is that the Rev. Mr. Smith attributed his coming to Nashville to the fact that a bishop overslept, but whether this was Bishop Otey or some other prelate has not been perpetuated. In the interval between Mr. Tomes' death and the coming of the new rector, the Rev. William D. Harlow, who had been rector at Holy Trinity, filled the pulpit of Christ Church.

The new rector was a member of a family of clergymen. He was the second son of the Rev. Jonathan Smith, a well known educator and head of a large girls' school at Petersburg, Virginia, and his wife, formerly Catherine Spuyker, member of a prominent Louisiana family. Two other sons of this union were the Rev. Aristides Smith and the Rev. Jonathan Smith, also Episcopal clergymen.

Leonidas Smith was very highly educated after the manner of that day, and read at sight and with pleasure both Latin and Greek. It is said that he read the Greek testament with the same ease that he read the testament in English. As a young man he taught in his father's school at Petersburg.

On his arrival in Nashville the new rector found Christ Church disturbed by the division in the membership over free pews, and the year following his coming he reported that he had transferred to the Church of the Advent 117 Christ Church communicants. The vacated pews, however, had been rapidly filled and the number of communicants increased twenty-five per cent. Of this division over free pews, Bishop Otey has recorded: "I am much gratified that those changes, altho' painful to all parties concerned, as involving the sacrifice of much personal feeling, will be effected without disturbing the mutual confidence and Christian affection which has so long and so happily subsisted between them."

On July 29, 1858, under the joint auspices of Christ Church and the Church of the Advent, of which latter the Rev. Charles Todd Quintard had become rector, St. Stephen's Church, later to become St. Anne's, was launched at a meeting held in a school-house on Fatherland Street, East Nashville.

In 1859 Christ Church sustained a painful loss in the death on May 15 of Dr. John Shelby, one of its pillars since the organization of the parish thirty years before. Born in Sumner County, when Middle Tennessee was a primeval forest, he had received his medical education at the hands of Dr. Benjamin Rush, of Philadelphia, a signer of the Declaration of Independence and an eminent physician. Dr. Shelby was with Jackson's army in the Creek war as a surgeon and lost an eye while assisting in rallying disordered troops at Enotochopeo. Moving to Nashville in 1817, he became one of the city's notable medical practitioners, and was also a man of large private interests. Shelby Park and Shelby Avenue perpetuate his name, and Fatherland Street the name of his home. The infant, from which grew the magnificent Vanderbilt School of Medicine of today, was christened Shelby Medical College in his honor. Following Dr. Shelby's death, his son-in-law, General Washington Barrow, was elected his successor in Christ Church's vestry.

The Rev. Mr. Smith, as rector of Christ Church, paid off its debt. Extensive repairs on the building were also made. Six hundred dollars of the money expended on repairs, it may be remarked, was raised by the ladies of the parish. While the repairs were being made the congregation worshiped in the basement of the church.

These repairs to Christ Church were made in 1860, the most critical year in American history. Before the coming of the New Year, 1861, momentous events had already begun to occur. South Carolina was out of the Union, and cannon had roared in Tennessee in celebration of her action. Mississippi, Florida and Alabama were soon to follow, then Georgia, Louisiana and Texas, with Virginia, North Carolina, Arkansas and Tennessee awaiting only the bombardment of Ft. Sumter and Lincoln's policy of coercion to join their sister Southern states in the impending revolution.

On May 29 there was staged in Nashville a great Southern independence demonstration, the signal for the moving of the

procession of the occasion being given by the city's church bells, a tragic fulfilment of the visionary "fire bell in the night," which in 1820 had disturbed the quietude of Thomas Jefferson in his retirement at Monticello. The cataclysm had come, and orderly church work in Nashville, for a season, was nearing an end.

On November 4, 1861, the Rev. Mr. Smith addressed a request to the vestry of Christ Church that his resignation to take effect January 1, 1862, be accepted that he might go immediately to Norfolk, the home of his wife's family, her father being John Blair McPhail, a prominent merchant there. The request was granted, and for the ensuing several weeks his older brother, the Rev. Aristides Smith, filled Christ Church pulpit.

The Rev. Leonidas L. Smith died during the Civil War, at Baltimore in 1864. He was a native of Petersburg, Va., born in 1812, and was twice married. A son of his marriage to Mary McPhail was Robert McPhail Smith, who settled in Nashville and became a distinguished member of the Nashville bar, rearing a notable group of children: Robert T. and Henry E. Smith, Nashville lawyers; Maj. Gen. William R. Smith, U. S. Army, commander of the Thirty-sixth Division in the World's War and superintendent (1929) of the West Point Military Academy; H. Blair-Smith, New York, treasurer of the American Telephone & Telegraph Company; Dr. George McPhail Smith, professor of chemistry, University of Washington, Seattle; K. Ward-Smith, New York broker, and Maj. Edwin K. Smith, U. S. Army. The second marriage of the Rev. Leonidas L. Smith was to Sarah Stewart, and a son of this union, the Rev. J. Stewart Smith, became, like his father, an Episcopal clergyman, some time since rector of a church in Kansas City.

Leaves From An Old Diary

Being a chapter made up of extracts from the daily journal of a young girl who pictures the life of Nashville and of Christ Church, as she herself lived a part of both, from September, 1846, to January, 1854.

Annie Rawlin

OF the many things brought back from the past for the telling of this story of Christ Church, none so naively call to mind the intimate reality of old-time days as does this diary.

It is true that the ink on its pages is faded to palest brown, its paper is stained and worn, and its delicate penmanship is more than difficult to read. Three-quarters of a century have gone by since our young writer put to paper her painstaking record of long gone days.

Yet the dim old story more than repays the reading. Here is not a voice from the past, but the very past itself.

Nashville stands in these frail pages alive again, and not Nashville only, but the church which we today call old, but which in the diary's time was new in a community knowing little of its ways.

It is not, however, that this record was put down in behalf of Christ Church. The very fact that its writer had no thought of that as a sole interest is first reason for its value now.

Here is merely an intimate, first-hand story of everyday life in a little inland Southern town during the mid-years of the century just gone.

That the picture is given as seen through youthful eyes, and that its interest is permeated through and through with the spirit and life of this old church, is direct testimony of human need and of churchly service of a very vital sort.

The diary was written by Mary Elizabeth Hunt, daughter of Mrs. Fanny Hunt, whose home was on Spruce Street, and who taught a small school for girls. The Ellen of the diary is another daughter, and George, a young son, who later was ordained deacon by Bishop Otey in Christ Church and priest by Bishop

Green in Mississippi during the war. He was the Rev. George H. Hunt, for many years in charge of the church at Pulaski. He married Inez Rodes of Giles County, Bishop Quintard performing the ceremony, and it is his daughter, Mrs. Ethel B. Walker of Kirkwood, Missouri, who is now owner of the old diary. Mrs. Felix Smith, of present-day Christ Church, is a sister of Mrs. George Hunt.

Mrs. Fanny Hunt herself was so closely associated with the life and growth of Christ Church, that when the news of her death in Huntsville in January of 1879 reached Nashville, the bell of the church was tolled for her.

The Mrs. Gleaves whose name runs through the old record was the mother of Admiral Gleaves of the United States Navy, and daughter of Mr. Tannehill, a famous Mason of his day, and editor of the "Portfolio."

Mrs. W. T. Berry and Mrs. Bayless, mother of Berry Bayless, were also daughters of Mr. Tannehill, and Samuella, or Ella, and Helen, so often mentioned were both Tannehills.

"Aunt Martha," often spoken of in the diary, was Mrs. W. Hasell Hunt, a widow and mother of Julia, Lizzie, William Henry and Frank Hunt, and of Adelaide and Sarah Hunt, who lived in Nashville and were great workers in Christ Church until fifteen or twenty years ago. "Cousin Samuel" was Aunt Martha's eldest son.

Mrs. Prichard was mother and grandmother of the Prichards still living in Nashville. Mr. Everett was head of a store much patronized by Nashville, and also a favorite gathering place.

Joe and Tom and Van Eastland were brothers of a Mr. Eastland who had gone to California prospecting for gold. Mrs. Eastland, who eventually joined him, was a neighbor and friend of all the Hunts. Mrs. Tardiff was a sister-in-law of Aunt Martha.

In all of these and many more, the book is a rich repository of old time names and families. Not only the people of Christ Church, but the better part of Nashville sooner or later passes through its pages.

One of the earliest entries in the diary is dated September 13, 1846, Sunday; and has to do with the church.

All of my class were present excepting Adelaid Hunt and Mary and Ann, with the addition of Anna Robeson, a former

member of the class, Ann Davis, a cousin of Ada Cheatham's, and Rebecca Wise. The latter I sent to ma. Lessons were perfect.

During morning service, Mary Eveline Branch, and Robert Parish, Ensign of the Y.C.G.'s were baptised.

The last entry is dated February, 1854. In it the diary writer, eight years older than when her story began, makes a record of the fact that Mr. Maury has married Josephine Everett, Mr. Everett's tenth sister, adding, "She is very young to be a bride, and very pretty."

And then :

On Sunday, 20, twelve young girls and one married lady, herself little more than a child in years, were confirmed, one from my Sunday school class and several who have been members of it. Ellen Knox, Mary Edmondson, Cecilia Prichard, Kate Shepherd, Rebecca Correy, Virginia Whitfield, Washingtonia Campbell, Mrs. Alloway (Matilda Stephenson that was), Louisa Hough, Bettie Martin, Jane Brown, Lula Nichols, and Imogen Snowden.

Between these two entries are set down the daily and yearly goings and comings of what must have been a wide awake and zestful community, with church affairs always part and parcel of the busy record.

The church building of that day was the same of which Dr. L. G. Noel told years later when he spoke of the office window from which, through fifty years in the same building, he had viewed the changing life along Church street.

"In 1876," he wrote, as the time his reminiscences began, "on the northeast corner of Church and High, now Sixth Avenue, stood old Christ Church, upon which we looked from our north windows. Some of you remember the fine old Gothic church.

"We clearly recall the quaint, low belfry and the sound of the old bell. We remember also the gnarled old sycamore that stood on the same corner by the church and under whose shade the beaux of Nashville stood to watch the young ladies as they made their entries and exits from the sanctuary. We recall also dear old Dr. Graham, long the beloved rector, with his broad Scotch brogue and his unfailing devotion to his flock."

It was this bell of old Christ Church, heard in this later day by Dr. Noel, that Mary Hunt and her people and her friends

listened for and heeded all through the years of which the diary tells.

On rainy Sundays, and when the weather was bad at the time for services that for long were held every day, they heard it with regret.

Evidently neither the cumbersome and wide skirts of the day, nor the dainty, thin-soled shoes, were proof against the weather. Nor were the crossings and pavements the best in those old times, by the diary's own descriptions of splashy puddles and unexpected mud and mire, and even of a certain little stream that ran through the downtown streets and was difficult of passage when swollen by untimely showers.

Many records of missing church services on account of rain are made without apology.

But the sound of the bell runs through all the journal's pages, with now and then a wish set down that we have echoed to this day, "I would be glad if only it were chimes!"

When the diary began, Dr. Wheat was rector of the church and the picture this young girl gives of the eagerness of the little congregation, and the nearness of the church to all the details of life for them, pays unstudied tribute to the humanness and zeal of a now long accomplished ministry. There was great grief when he left, and a little incident in the diary tells of his return at a later time for the wedding of one of his old parishioners, and of his almost stricken look at finding himself simply a visitor among people once his own.

During the days of Dr. Wheat's incumbency, the diary made many records of ordinary church services, no less than of Bishop Otey's frequent visitations, with many names of those baptised or confirmed.

There were stories then too, as later, of fairs held for the benefit of orphans, of interest in the teaching of the negroes, with special mention of those among them under the church's ministrations, and with a story also of a Sunday afternoon's visit to the blind school, of which Dr. Wheat was one of three trustees.

Evidently being content to let the wider policies of the church and the matter of its organizations rest on other shoulders than her own, this ardent young person makes her church record

largely that of the church services, often giving chapter and verse and substance of the sermon, naming the visiting ministers, and giving full account of the visitations of bishops, of the conventions held in Nashville, in Columbia or in Memphis, and of the Nashville missions that went out from Christ Church Parish.

As her interest grew, she began adding always to the dates in her diary, the name of the festival or saint's day that fell on the same time. As the diary goes on "the church" so constantly referred to becomes "Christ Church," in distinction it may be to St. Paul's mission chapel out on Summer Street, and later to Holy Trinity, or perhaps to churches of other denominations that were also growing more numerous in Nashville.

Her own particular responsibility in the church seemed to be the Sunday school as a whole, and, in great travail of soul, her own class.

Only now and then was she satisfied with the results of her labors and anxieties. For the most part, she suffered with dreadful apprehension the catechising of her girls by Dr. Wheat or Mr. Tomes, as was the custom at the close of the lessons, and one dreadful day she had only one scholar in the class, and on another, she actually sent an inattentive girl back home.

Mothers and grandmothers and great-grandmothers, perhaps, as these once careless girls grew to be, and all now long passed to their reward, must have smiled many times in later life over the anxiety they once so thoughtlessly put upon their youthful teacher.

Among such girls as the diary names are those long become a tradition among older members of the present Christ Church congregation.

As for our diarist's churchmanship, it carried the spirit of a day when "militant" was still a part of good Prayer Book use.

Her animosities, however, were far enough out of date to be fairly impersonal. Certain ignorances or excesses of her own time she might deplore, but it was on dead and gone Oliver Cromwell that the vials of her wrath were poured out. If a school boy took the Protector for subject of a declamation, she closed her ears until the speech was over.

All Puritans indeed were anathema to her, and when a favorite New England magazine persisted in using contributions about such people, the articles were cut out and thrown away before the magazine could be enjoyed with a clear conscience.

There are many of the old records too, that have a most familiar sound, as when on a certain May 20, Ascension Day, the journal says, "A stranger preached today—there were very few at church," a not unusual happening, we would say, even in later times.

History indeed in those early days was not unlike that which marks our own. There was great discouragement now and then over the sad state into which the church building seemed to fall, and many calls for help by a desperate rector. After one of these, a record says:

February 2, 1848. Wednesday. Clear. In the afternoon, Ma and I attended a meeting at the church. About a dozen ladies came and arrangements were made about cleaning the church, etc. The color decided upon for the cushions was crimson.

On Sunday, June 29, 1848, word came that Dr. Tomes had accepted the call to "our church."

On Sunday, November 19, 1848, says the diary, "The Rev. Charles Tomes was instituted rector of Christ Church, Nashville. O, what a joyous day!"

A persistent fear in the little town of that day was of fire. The fire bell struck terror to all hearts, fearing for their own possessions and for losses of others and dangers to whole communities.

There was always a hurried consultation as to the fire's location, often with the son of the family putting on his uniform and joining his company. It was Mrs. Porterfield's stable, or Mrs. Stone's kitchen or a house "owned by Mrs. Elliott."

One entry in the diary tells of Mr. Wheat's running all the way from his own home to that of Mrs. Hunt, fearing the fire was there.

There was great excitement and distress the day the First Presbyterian Church was burned. It was on September 14, 1848, that the diary tells the story.

A little before three o'clock the bell of the First Presbyterian Church rang and we thought at first it was a funeral, but by and by, we heard the town bell, and a little boy in the neighborhood began crying "Fire!" . . . We went up to the porch and were just turning away when I noticed a small flame in the lower part of the cupola. The windows there were all open, and as the wind was very high the flames spread rapidly, curling out of the windows, darting, flapping, crackling, far above the spire. It was a grand and beautiful sight, but how awful. The roof smoked and soon the fire broke through. Soon all the shingles and windows were gone, the cupola then fell, the chimney at the back and the walls, caving in an office adjoining which belonged to Dr. Edgar. Long before this, though we could not see it, three houses below were burning, the first Mr. Carter's, still unfinished, but occupied. The second house was Mrs. Henry Yeatman's, with scarcely anything saved. The third, a large old house belonging to old Mrs. Ewing, lately vacated by Mrs. Pilcher and into which Mrs. Terrace was just about to move.

The Masonic Hall, McCombs and Carson's Cabinet Shop, and almost every house about caught, but were saved. . . .

Another fire, a few weeks after Christmas of 1852, took place in Christ Church itself when some of the Christmas greens caught from the gas and set fire, as it happened, to the very wreath that Mary herself had made.

The little blaze created a semi-panic, in which Aunt Martha so completely lost her head when the door of her pew refused to come open, that, as Sarah Hunt told the tale, "The first thing I remember seeing was Ma stepping across Mrs. Prichard's pew and on to the next, helping Adelaide over at the same time, while Sarah and Lizzie made the difficult journey without assistance, a feat they would have thought impossible."

Mr. Tomes' calmness it seems, saved the day. No harm was done, but a hilarious picture left of Aunt Martha in flight over the high pew backs.

Life was a neighborly affair as painted by this young annalist of mid-nineteenth century days in Tennessee.

There was constant going from home to home, young people and old calling upon each other in "lengthened visits," reading aloud together, helping each other with their sewing, trimming each other's bonnets, even dressing each other's hair, with much

comparing of berege and fine merino, of lapets and tippets and tabs and sashes and sacques, with much assiduous making of spotted muslins and under sleeves, and of ruffled mantelettes, and paletots covered with braid.

At one time there was even a craze for making shoes, with a Negro cobbler, Mack, to teach them, and tremendous excitement whenever not one shoe, but a pair actually materialized.

There was much planting of flowers too, much saving and exchanging of seeds, and over and over again the record, "I made a bouquet . . ." for somebody who was ill or sad, or very happy.

Joys and sorrows of a neighborhood were common property, and for one in trouble all were helpers, as on the day that Ellen Hunt turned a pot of boiling syrup over her hands and arms and, before the home people had more than begun to get their remedies ready, Mrs. Cross, Mrs. Berry, Mrs. Bayless, Ella Tannehill, Mrs. Gleaves, and Mrs. Vanleer were all there to help. They prepared starch for a first aid, alum water and melted lard for a lotion, gave the sufferer a teaspoonful of laudanum, and at the end, bound the agonizing arms in cotton and honey. The next day George brought the doctor who ordered a slippery elm poultice and, twice a day, a solution of eostic. Julia, Helen, Mrs. Read and Mrs. Erwin, Sarah Callendar and Josephine and Cecilia Wheat came to call on Ellen and the diarist herself went to Mrs. Read's to borrow "The Fairchild Family" for her.

There was much exchanging too, of books and magazines, and of "baskets of Saturday Gazettes." Godey's Ladies' Book was much read, but among the young people the most fascinating journal seemed to have been "The Cabinet," with an editor often spoken of in affectionate, but somewhat hushed tones, and many, many youthful contributions offered, and often accepted and published.

Berry's book store, a tradition in Nashville of those days as older people still remember, was a favorite shopping place. Much book buying and reading was done, with some of the old-time literature inordinately ponderous to present-day tastes. A characteristic record of the early years of the diary says:

I finished sketching a picture and then assisted Ma with her quilt. Then I finished reading an interesting sketch of "The Life and Death of Dr. Harry Todd."

One evening is recorded as having been taken up with the reading of Philip's "Evidences of Christianity."

Other books, however, seemed to turn more to sentiment of various sorts.

There was always much stir and stress over Valentine's Day, with weeks of preparation among the young people, much buying of mottoes and wafers and lacey envelopes, and much ransacking of Campbell and Mrs. Hemans, with much and tender writing too, of anonymous verses of their own, and in the end mysterious billets mailed to recipients of every age and sex, with long weeks of apprehension afterward lest the truly daring ones had after all been discovered.

And through all the thrills and secrets of these Valentine seasons, as through many and various other scenes and occasions, there moved an enigmatical "Mr. Gossett," who taught school, made speeches and walked abroad now and then with some young teacher from the Academy, or some stranger to whom he "was reported to be engaged," and at all times, intrigued the youthful, feminine fancy.

For the social life of the young people of these mid-years of the century, much of the interest revolved about the schools and colleges, of which there were many. Commencement times were great events, and interest in the various speeches, recitations and essays was intense.

There was always much throwing of bouquets from the audience, not by premeditated arrangement, but as spontaneous tribute to a fine oration or a pleasing presence, and all speeches received proper critical estimates in the diary.

For the boys' schools, there were Dr. Phillip Lindsley's Davidson Academy; the famous old school taught by Dr. Alfred Hume whose name still lives in the Hume-Fogg High School; a Mr. Campbell's school out on the Franklin Pike, and others of less fame.

One of these commencement occasions in which they were greatly interested was that of the Medical College, its first, and held in the Odd Fellows' Hall.

For older girls, there was no school like the old Female Academy, with Dr. C. D. Elliott at the head of it in the days when this record was being made, and with its girls gathered

from over the whole South for finishing in scholarship, deportment, dancing, music, drawing and all the graces of the old-time Southern girl.

The building itself was a quaint and lovely structure spread wide among its forest trees and shrubs, built ramblingly with many courts and wings and outlying halls and rooms, and filled to overflowing with the ardor of young years that are alive to this day in hearts still sweetened by its memories. Our young Mary Hunt has set down some charming reminiscences of this rare place, even then already near to the desolation war would bring.

For a blissful time, she and some of her friends had drawing lessons there from a certain Madamoiselle Plamerdon in the spring of 1850. "What clouds and clouds we drew," says the diary. "What waterfalls and rocks and hills!" It was discovered before long that Madamoiselle was an Episcopalian, in addition to being a most fascinating young person, and the story of these lessons and the friendships and happy things that grew out of them a chapter in itself.

In this year the river rose in a flood, after a way it has to this day, and people went to the Capitol, as we do now, to see the high waters in their full extent.

This was the year of the great cholera epidemic too, with Frank Hunt, a cousin, an early victim and with hurried funerals, as the plague increased, almost nobody at church, the streets deserted, and "half the inhabitants gone from the city, and everything very dull."

This community also shared the excitement of the whole country when Jenny Lind made her famous tour. Earth was almost heaven itself when this nightingale came to Nashville, and we have our diarist's word for it that the first tickets to the Lind concert were sold for two hundred dollars.

On February 7, 1847, the diary records that the teachers of the Sunday school on George's list, are B. Mrs. Brown and Mrs. Barrow. Miss Martha Cheatham and Miss Louise Cheatham. D. Miss Diggins. H. Mrs. and Miss Hunt. K. Mrs. Kirk. M. Mr. Maney. O. Miss O'Farrell. P. Mr. Percy. R. Mr. Robeson. W. Miss and Mr. Wheat.

It was about this time that the gathering of a Sunday School library was begun, with the Hunts all much interested, and George soon the librarian with Mary and Ellen to help him label and catalogue the books and to make a "library box" for contributions.

On June 5, 1847, there was a parade of soldiers back from the Mexican War, a boat load of soldiers and fire companies having gone down the river to escort them, on the last few miles of their journey home.

Says the record:

Ellen, Helen and I walked to the corner of Vine and Broad Streets to see the procession start. It was a beautiful sight to see such a moving mass together and filling the whole width of the street. . . .

Colonel Campbell, Captains Foster and Cheatham were there, and the flag presented by the senior class of Dr. Elliott's Academy was full of bullet holes and had a large slit. In the evening they came out with a torch light procession and had a large transparency, on one side a monument inscribed to the fallen, and by it a kneeling woman and a soldier reclining on his musket. They sent up several very handsome rockets.

For its entry of Tuesday, June 15, 1847, the diary describes busy preparations for a journey by stage to Columbia for a state convention of the Church.

In the party were Dr. and Mrs. Wheat, Leo and Selina Wheat, a Mrs. Boyd from Clarksville, Martha and Sarah More, and Mr. Crane, together with Mary herself, at that time a girl of twenty, and her brother, George, just eighteen. The journey took all day, with a change of horses at Mr. Beach's, a passage straight through Franklin, with Leo declaring himself happy to learn that such a place really existed; then dinner at Spring Hill, and Columbia reached at dark. All "a delightful time," the diary says, "because Dr. Wheat and Mr. Crane were so entertaining."

The account of the convention is filled with the names of Church people and stories of services and sermons and confirmations, baptisms, reports and addresses. There were visits to the Institute, on one of which the "girls march into the room to music on the piano by Eliza Aykroyd, accompanied by Fanny and Robert Smith (children of the rector), the one on the tri-

angle and the other on the tamborine. The girls sang 'Woodman, Spare That Tree,' accompanied by the organ and piano, and then marched to dinner."

There is much mention also of a boys' school, and a record given of "fifty-six confirmations in all, mostly from the Institute."

The clergy are summed up. Dr. J. T. Wheat of Christ Church, Nashville; Mr. James W. Rogers of St. Paul's, Randolph; Mr. Thomas W. Humes of St. John's, Knoxville; Mr. John A. Harrison, deacon of St. John's, Maury County; and William H. Burton, deacon of missionary church of St. Thomas, at Sommerville.

When the last night of the convention had come, the record has it that Leo Wheat was worn out and ready to go home, that he was tired of the two and of so much Church, and of the long sermons his father had preached!

They left by stage the next morning, quite a crowd of Nashville people, and were at home before dark.

On Sunday, September 12, "Mr. Ingraham took up his new duties as Superintendent of the Christ Church School and officiated as lay reader at the service later in the Church, since Dr. Wheat had gone to New York to attend the General Convention."

In July there were more veterans back from Mexico:

There was one severe clap of thunder in the morning resembling a heavy discharge of guns.

Some of the volunteers had arrived, among them, Colonel Frank Cheatham. A procession was formed and passed here, but we could scarcely see it for the rabble on the sidewalks.

It was this Colonel Cheatham who later was to become one of the bravest and most beloved generals of the Confederate army, with reason for special mention in a story of Christ Church, since from birth to death this was his church home, the place where he was baptised, confirmed and married, and from which his body was carried to its burial to the sound of the Church's last prayers.

On Sunday, July 4, 1847, the journal makes record that Anna Epps, and little Jane "sat with us in church, and that Dr. Wheat's sermon was so long that he was quite overcome and un-

able to perform a second service," but that the journalist herself went home and read the "History of the Prayer Book."

Among many weddings the diary describes, an early one was of Dr. Wheat's daughter, Selina, to Dr. John Seay, in December, 1847. The story is given in much detail, but an extract catches its spirit.

Tuesday. Clear and cold. I had the blues all day. I wore my pink dress and white sash. Mrs. Watson called for me at 6 o'clock and Mr. and Mrs. Fogg were with her. George went later.

Though early, we found many already there at the Wheat's and there was a great deal of chattering, though I could hardly call it conversation, until Bishop Otey, who was to perform the ceremony, came. He was in his robes, then all silently rose from their seats and in a few moments the bridal party entered.

The waiters were John McEwen and Anne Martin, Frank Fogg and Susan Litton, Felix Demoville and Septima Fogg, George Seay and Ann McEwen. . . . It was the first marriage ceremony I had ever witnessed that came up to my idea of what it should be, it was so solemn and thrilling.

The ceremony being over, and congratulations and introductions concluded, Selina collected her bridesmaids and deputised Mrs. Watson to cut the cake. . . . The rooms were beautifully dressed, with the folding doors thrown open and vines passed around the opening with a cluster of green in the center, underneath which the ceremony was performed. When the cake was cut, Anne Martin found the ring, says the young diarist, but she herself found only the five-cent piece. But "the principal event of the evening to me," she writes, "was Selina's introducing me to our beloved Bishop."

For the record on the next day, another wedding is mentioned, that of Jane Seay to Mr. Mackay, with Ellen — as one of the bridesmaids. Then, true to prophecy, in September, 1848, came the wedding of Anne Martin and Col. Joseph Branch.

Following this in the record made on the same day is a sympathetic comment on the illness of Marina Cheatham, betrothed bride of Robert Woods, "the beautiful, young, affectionate daughter of a widowed mother," whose wedding "is fixed for next week but whose life is almost now despaired of."

Our diarest had an odd habit of listing the absentees of her class in her diary, rather than the ones who were there. On the

last day of December, 1848, she says, "Harriet Yeatman, Lydia Smith and Betty Maney were absent. Mr. Tomes gave my class questions on the collects, but happily was unexpectedly called away while examining the school on the Gospel of the Day."

Speaking of the whole school, she tells how, on a certain Sexagesima Sunday, when the children were asked how many Sundays before Easter, one hapless boy shouted, "Sixty!"

January 28, 1849, on Sunday, the diary says that Laura Butler had left the church to "go over to the Methodists; that the new books were given out for the first time and that Matilda Catron Sevenson was baptized during the morning service." Also it tells of the report of several cases of cholera, but that people "are not frightened unless they have some of the symptoms."

Later, "quite a panic, and Mr. John McEwin was reported to have it." And later, others.

On Monday of that week, Mr. Tomes "commenced the daily service," and on the next Sunday, "Mr. Tomes explained to the children a portion of the Liturgy. Bishop Otey preached. In the afternoon, Mr. Martin and an old negro were confirmed."

April 1, 1849. Mr. Ingraham, brother of the professor, preached. . . . During the morning service, little David Read, and James and Frances Amelia Fiskall were baptised.

On the next Sunday, which was Easter, "All my class were present, but Sarah was the only one who could recite a perfect lesson. During morning service, three infants were baptised, Maria Percy, Mary Washington Nichol, and Mary Degrove Baker."

In April of 1849 the diary gives a most elaborate description of a wedding in Christ Church, with Dr. Wheat back in Nashville to perform the ceremony. This seems to have been a very noted affair, with the bride, Mrs. Henry Dickinson, and the groom, Mr. Edward Handy of Philadelphia, now making his third marriage.

Mr. Handy's first bride had been Theora Jane Woods, daughter of Mr. Robert Woods, whom he had met while she and her two cousins, Ann Eliza Woods and Martha Trabue, were in Philadelphia at school. He married her a very short while after she had come home, and only a week after the wedding of her sister, Josephine, to Mr. John Branch, and in a season of many weddings as it happened, among them those of Sarah Bradford and John

Fall, and Robert K. Woods and Susan Berry; this last at the home of Mr. James Woods which stood where the Vauxhall stands now, just across the street from the new Christ Church.

Mr. Handy's beautiful and flower-like young bride lived a very short time, and later he married Mr. James Woods' daughter, Margaret. She too died in a few years, and Mr. Handy's third wedding was celebrated in Christ Church. The bridesmaids were Harriet Bryant, a sister of the bride, and Julia Woods, a younger sister of Jane, with the church crowded with guests.

In the days that followed, says our diary, "there was a great deal of conversation about weddings."

In a record for a Sunday of the summer of 1849, the diary says that "Mr. Ingraham preached upon the place of departed spirits, and I rejoiced in this because there were so many Presbyterians and others present."

After the evening service, she goes on to say, was the funeral of Dr. John McNairy.

On a certain Monday of that same summer, the diary tells how "Ma and I went to see the Mrs. Ingrahams and the Mr. Ingrahams came in to share the visit, and we talked all the time about the Church."

Monday, September 17, 1849. Mr. Hugh Kirkman's three children and four of Mrs. Snowden's were baptised in the morning, and in the afternoon, Samuel Eugene Watson, Thompson Trousdale Player and Robert Shelby Martin.

Sunday, September 23, 1849. Mr. Ingraham had service in St. Paul's Chapel for the first time. Ellen and I went, and Hetty E. Epps and Jane accompanied us. We stopped for Mrs. Eastland, Tom and Josephine. Josephine and Cecilia Pritchard also joined us.

The chapel is situated on the upper part of Summer Street, and at present resembles a school house outside. Upon a small platform a step higher than the floor and covered with drugget, is the communion table and reading desk.

Sunday, November 25, 1849. The Bishop preached and confirmed fifteen people. Mrs. Kent, her sister, Mrs. Armitage, Mrs. Nichols, Mrs. Snowden, Mr. and Mrs. Wise, Sarah, Ellen, Julia, Quincey Degrove, two persons I do not know, Mrs. Stewart, and a negro man.

"We went out to St. Paul's to evening service," the story of that day continues. "The little chapel was crowded, scarcely room to move, and a great many went away. The Bishop preached and confirmed five persons and another afterwards at home."

Sunday, December 16. We commenced Sunday School on the new plan. . . . The lessons are "Beven's Help to the Catechism," "Questions on St. Matthew," and Stanley on "The Parables." Mr. Tomes commenced a series of Sermons on the Church. . . . Two girls were baptised.

December 23. Mrs. Judge Campbell's funeral took place immediately after church. Church decorated for Christmas, and the music beautiful.

On Sunday, May 12, 1850, the diary speaks of a morning service at the chapel with the little place crowded, with Mr. Ingraham reading the service and Bishop Otey preaching and then confirming a class of eleven, Sally Branch, Alice Lyon, Mary Jane Duke and Sarah Woodhead being among the names remembered, the whole number bringing Mr. Ingraham's to within one of being three times as many as he had when "he commenced seven months ago."

The story goes on:

At Christ Church, the Bishop preached again, and confirmed eight persons, Columbia among them, also Mrs. Dr. McGavock, and Emma Rutledge. Tom Eastland was to have been confirmed, but was prevented by sickness.

The service had been set at a later hour because the Bishop was going to the penitentiary to confirm six convicts.

A few Sundays later, Mrs. James B. Craighead was baptised.

July 16, 1850. The August number of Sartain's arrived. There was another tale of the Puritans to cut out.

On a September Sunday of this year, 1850, Bishop Elliott of Georgia preached a "most beautiful sermon" on the text, "Know ye not that they which run in a race, run all, but one receiveth the prize. . . . And every man that striveth for the mastery is temperate in all things. Now they do it for a corruptible crown, but we for an incorruptible." "Oh," says the diary, "how I should like to hear him again!"

Nine persons were confirmed that day by Bishop Otey, among them, Mrs. Royce, Mrs. Green, Tom Eastland, Mrs. James B. Craighead, and Miss Beal and Miss Chapman from Nolensville.

That night the sermon was by a Mr. Scott from Georgia.

On the Sunday afternoon following this, the journal tells of a walk among the graves of the old cemetery, with some criticism of the heavy box tombs and "long, flattering inscriptions," saying the "one which pleased me most was that to Mr. Hume's little

boy, a small marble monument with a bouquet carved upon it and beneath, the simple inscription, 'Alfred Hume, Jr.' "

In October, 1850, when Septima Fogg left the school, Isabella Tomes, Margaret Emmerson, Emma Rutledge, Anna and Fanny McNairy entered her class . . . little girls, "who do better than the older ones."

October 27, 1851. Septima Fogg died last night. How rapidly she declined. This time last year both she and Mr. Webster were in the choir.

Mary is now (the last part of 1851) 25 years old.

November 30, 1851. Advent Sunday and St. Andrew's Day. "The New Year's Day of the Christian Year, also appointed by the Bishop for thanksgiving for the success of the Society for the Promotion of Christian Knowledge (English) and the missions of the Church in our own country.

December 6, 1851. A lot on the corner of High Street and Ewing Avenue has been given for a church, and it is to be built immediately. It is to be in the form of a cross, and called the Church of the Holy Trinity.

This was the church of which a later record reports Mr. Tomes' bringing a drawing for the Hunts to see, with a "roof that is very high and the tower a very peculiar one."

The church itself, as the diary described it while the building of it was going on, "is built of stone and cedar . . . very handsome, but the windows very small."

A later sight showed it with the roof "up and one of the small printed windows at the side already in. It was the first I had ever seen," Mary writes, "and we all admired it very much. . . . I very much admire also the stone cross on the chancel gable."

When the church was opened in 1852, she speaks of the delightful walk to it and of how much more pleasant the church will be than the old chapel, yet looks back with regret to "the quiet services there, Mr. Ingraham's beautiful sermons and catechetical classes."

December 15, 1851. We have just completed "Swallow Barn," a tale of Virginia life. It is one of the most amusing books I have ever read and the characters are as natural as the engravings of the negroes which it contains. It should be circulated among the Northern people to show them that the condition of the slaves is not such as they suppose it to be.

In an entry a few days later, "We have been reading 'Redwood,' but do not like it. Miss Sedgwick's idea of slavery is very erroneous."

December 22, 1851. This is Imogene Norvell's wedding evening, and I suppose by this time she is Mrs. Deloach. She has worse weather than Sue Seay had and I doubt if tomorrow is better for her cousin, Julia Woods, the heiress and belle, and Dr. Foster, the handsomest beau of our city.

On Christmas of that year, the church was evidently very lovely with "a greater variety of evergreens than usual, with many designs and long wreaths from the center of the ceiling."

I admired the ivy twined around the pillars until Josephine told me that it was taken from the side of the church where Mr. Tomes had planted it. Mr. Stout read the service and Mr. Sandals preached. . . . I had anticipated today, hoping to hear the Christmas hymns and anthems, but there was no more than on any ordinary day.

At the end of this year of 1851, there is a summing up of church work and outlook.

At Christ Church there has been little change, but the parish in South Nashville has bright prospects. Mr. Rogers has taken charge of it, a vestry has been formed and they have a lot on which a church is to be erected immediately. . . . I hope that no dark hours may visit again. Mr. Varian and Mr. Royee are gone and Mr. Rogers and Mr. Sandals have come.

January 31, 1852. Mr. Tomes has returned and we are truly glad to hear it.

February 9. Daily service has begun again.

Mayday. Saturday, 1852. We have had no service for several days, as they are putting gas into the church.

May 5, 1852, Wednesday. They had morning service at a later hour today, followed by a sermon and the Holy Communion, after which the diocesan convention was organized.

There were present the Bishop and ten priests. Dr. Page of Calvary Church, Memphis, read the service, Mr. Pyes of Trinity Church, Clarksville, the lessons; Dr. McCullough of St. Luke's, Jackson, part of the Communion service; and the Bishop presided.

Dr. Cressy of St. John's, Ashwood, is secretary of the convention. Mr. Humes from St. John's, Knoxville, has changed much. There was also Mr. Steel from Sommerville, and two others. . . . The church was not particularly well lighted, only three lights in the body of the church, and two in the choir.

It was after this convention that the diary declares the whole city lonesome, "now that it is all over and the delegates gone."

May 6, 1852. Mary, with Lizzie, Sarah, and Adelaide, all her cousins, went to the church in the morning at half past eight to attend the convention. Says the diary:

There were no other ladies present. Mr. Brandon, John Marshall's Sunday School Teacher, and Mr. Ranett, are the delegates from Holy Trinity. Mr. Ranett was not present when Mr. Brandon presented his certificate.

Just here, it seems, Mr. Tomes raised the question as to the proper election of these delegates, "Whereupon commenced a debate" in which Mr. Tomes, Dr. McCullough, Mr. Rogers, and Mr. Shackleford, a lawyer, and others in the clergy took part.

"Mr. Tomes was earnest and positive; Dr. McCullough calm and quiet, speaking so low we could only catch a word here and there," but Mr. Rogers was vehement beyond all reason, and the argument evidently waxed hot.

The four young ladies found it very amusing, but when they had gotten home "Grandma could not understand why there was so much laughing about the meeting."

At the afternoon session that day, the Bishop read his annual address.

"It was very interesting," the diary says, "particularly that part that referred to his visit to England. He had a letter from the Archbishop of Canterbury and read one from the Bishop of Oxford addressed to the "Lord Bishop of Tennessee."

It was immediately after this meeting that the cornerstone of Holy Trinity was laid, with much ceremony, a processional from the chapel, with the Bishop in his robes and the clergy in their surplices, "all very beautiful and solemn."

Many things of interest went into the cornerstone, all of which, however, as a later entry tells, were stolen by thieves who broke into the box some days after this and took away the entire contents.

Mr. Tomes delivered a beautiful address, the journal says. "We are much delighted with it. And how beautiful it was to hear the Gloria in Excelsis out there in the open air."

"We came home very, very tired," the account goes on, "but went to church again, Ellen and Helen with us." Mr. Humes read

the service, Mr. Pyes the lesson, and Dr. Page preached his text, which he kept repeating, 'Judge nothing before the time.' Mr. Collins is to be ordained."

May 8, 1852. Dr. Page read the service this morning and Mr. Fogg from Immanuel Church, La Grange, preached. In the evening Mr. Tomes read the service, Mr. Humes the lesson and Dr. Page preached, after which eight persons were confirmed. Thomas Coffee, one of the S. S. boys, an old lady with an old kind of white satin head dress, Jennie Donelson, Alice Rutledge, Maria Washington, two ladies whom I do not know, and John Marshall.

The next day, our annalist, although tired, entertained herself by presenting to her diary the clergy of the convention as the everyday people that they were.

Dr. Page is very ugly. I like him, however, very much and he made such a good speech, asking the Bishop to write a pastoral letter to the clergy about teaching the negroes, saying that he had found it always best, when a thing was right, to go ahead without consulting the prejudice of people—just like Mr. Tomes.

Of Mr. Humes, our long ago Mary says, "Everyone is pleased with him, he looks so good and has a most pleasing smile. Mr. Wheelock is quite young and good looking, Mr. Good seems rather unsocial, the others, with the exceptions of Mr. Fogg and Dr. McCullough, are all ugly enough—of course I do not include Mr. Tomes and Mr. Rogers."

The next day there was another parliamentary debate of pyrotechnic fervor, with Mr. Rogers again constantly needing to be called to order; then much discussion of the histories of their various parishes, which the clergymen had been asked to write, but few so far complying, nor the Bishop himself ready with his history of the Diocese because of absence.

"Some voted for and some against the reading of the history of Christ Church, but the motion carried and Mr. Tomes read it."

Thus the diary closes with the reading of a history—and so now also our story ends here.

During the War Between the States

BY THOMAS H. MALONE, JR.

THIS chapter is necessarily short, and necessarily reflects to some extent the bitter struggle which tore the nation asunder.

But it can truthfully be said that less of bitterness appears than would have been deemed possible.

One fact is sufficient to show this: Most of the members of Christ Church were sympathizers with the Southern cause; yet from 1861 to 1865 Francis B. Fogg, a Union man, held the position of Senior Warden. Mr. Fogg was one of the most eminent lawyers who ever practiced at the Nashville Bar, and was, before and after the War of the 60's, a leader in the congregation. His name appears as one of the incorporators of "The Wardens and Vestrymen of Christ Church at Nashville, when the Legislature in 1858 granted a charter (Acts 1857-8, ch. 132, sec. 9), and it is under this charter that we now maintain our legal existence. A great lawyer and a simple, charming, kindly man, without guile and without bitterness—such was Francis B. Fogg.

The writer of this chapter very many years ago was the unconscious author of a remark which gave the kind old gentleman a hearty laugh. I quote from the unfinished autobiography which my father wrote for his family, in which he says, speaking of Mr. Fogg:

"My children will remember that when they were young and he was very old he used at times to insist on having their mother and me come to see him. It was on one of these occasions that I made the old gentleman, as he said, disgrace himself by spilling and spluttering wine all over the table and his guests. I told him a story about Tom. Tom was then a little fellow some two or three years old. He was fond of music, and his black nurse, Lizzie Robertson, sang him all sorts of old-time camp meeting songs, and among them one of which Tom was particularly fond, beginning somehow this way, 'I want a little more faith in Jesus.'

Well, upon one occasion his mother and I were sitting talking in the library and Tom was lying on his back with his feet crossed, listening. Nellie (my mother) said she wanted so and so. I said no, I wanted so and so. Tom put in, 'Well, father, I tell you what I want.'

" 'What is it, son?'

" 'A little more faith in Jesus.'

"Mr. Fogg was in the act of lifting the wine glass to his mouth, but at the unexpected ending of my story he shouted out, spilling his wine, turning over the decanter, and playing Old Nick generally with the table."*

Tradition tells us that Mrs. Fogg was even more beloved than her husband, that she was called the "mother of Christ Church;" and no doubt this had its influence on the attitude of the congregation.

"By Monday, the first of April" (a distinguished historian tells us) "great activity was apparent in the War and Navy Departments, and at the Brooklyn navy yard. Men and supplies were mustered hastily, private steamships chartered, and war vessels put in commission for the two secret expeditions planned to Pensacola and Charleston."†

Excitement was at fever heat throughout the nation. Yet on that Easter Monday in 1861, the church meeting was held and Francis B. Fogg's name led the Vestry. The others elected were his brother, G. M. Fogg, John Kirkman, William Driver, M. Watson, James Bankhead, George Lee, Byrd Douglas, Andrew Crawford, James A. Whiteside and Charles Carvill.

The Rev. Leonidas Smith of Norfolk was the rector.

The first meeting of the wartime vestry was on April 28, after the fall of Fort Sumpter. But the only event recorded on the yellow pages of the parish register is that Francis B. Fogg, James A. Whiteside and George Lee were elected delegates to the Diocesan Convention to be held at Somerville, May 15, 1861.

No other meeting was held that year until November 4. Mr. Fogg presented a letter from the Rev. L. L. Smith resigning the rectorship of Christ Church from and after January 1, 1862, "with the condition that he be permitted to supply the pulpit at

*(Memoirs of Thomas H. Malone, Baird-Ward, Nashville, 1928, p. 94.)

†(Schouler's History of the United States under the Constitution, Vol. VI, p. 29.)

his own expense until that time and that he be permitted to go to Norfolk, Virginia, with his family immediately."

The vestry accepted the resignation, at the same time passing a resolution tendering him on behalf of the congregation "our sincere thanks for the constant and faithful performance of the arduous and manifold duties of his pastoral charge."

His brother, the Rev. Aristides Smith of Norfolk, succeeded him. This appears from the minutes of the next vestry meeting held December 30, 1861, where, for the first time, the reflex of the Civil War is shown.

On motion, F. B. Fogg and Charles Carvill were appointed a committee "to wait on the Rev. Smith of Va." (apparently Aristides was a name beyond the secretary's ken) "who has officiated in the church for the past six weeks, and to tender him the thanks of the Vestry for the valuable services he has rendered, and also to represent to him that in the present troubled condition of our national affairs and the peculiar condition of the congregation, the Vestry were not disposed to employ any person to officiate permanently as pastor, but that if it suited his convenience the Vestry would be glad to have him remain with us, until he could obtain a permanent location. Also if he should decline to remain upon those terms, then that they be directed to apply to some other clergyman to officiate in the church for a limited time, and to report what they had done to a subsequent meeting of the Vestry."

Apparently no satisfactory arrangement was made with Mr. Smith, for no report was made.

The next entry in the register shows that the annual meeting of the congregation took place on Easter Monday, April 21, 1862, when Francis B. Fogg, G. M. Fogg, Matthew Watson, John Kirkman, James Bankhead, Andrew Crawford, Byrd Douglas, Russell Houston and C. Carvill were elected to the Vestry.

On June 17, 1862, the Vestry met and again elected F. B. Fogg, Senior Warden, and Andrew Crawford, secretary and treasurer.

"On motion the Senior Warden, F. B. Fogg, was requested to notify the Bishop of the vacancy of a rector in the church."

The faithful secretary adds the following for the honor of his church:



HON. FRANCIS BRINLEY FOGG.

"Note: The church, however, has been kept open by the Rev. Mr. Harlow and Hunt."

It was partly due to accident that the church building was available for services. The Church of the Holy Trinity was used by the Federals as a powder magazine, and much defaced, for which the government afterward paid \$1,333.00 to restore it.*

But Christ Church was more fortunate.

"The church was one of the few not demolished or injured by the Federal troops during the Civil War, the reasons being that it was so darkened by its windows of dark red and ochre glass that it was almost useless as a habitation, and, also, there were many churchmen among the Union soldiers who protested against the desecration of an Episcopal Church. Therefore, services were held in it all during the war, though sometimes at irregular intervals."†

The record is blank as to Mr. Hunt, but the Rev. William D. Harlow, it seems, was always helping out some struggling church. He became rector of the little Church of the Holy Trinity (South Nashville) in 1855. In 1857 he was "temporarily engaged" at Christ Church after the resignation of Rev. Charles Tomes and until the Rev. Leonidas Smith took charge.

In August, 1857, the Vestry of the newly organized Church of the Advent "met and requested the Rev. W. D. Harlow, rector of the Church of the Holy Trinity, to officiate" until a rector was chosen, "which he kindly undertook."‡

So we find him, true to type, throwing himself into the breach and keeping Christ Church open during the dark days of the war. His temporal reward was certainly not excessive. At the Vestry meeting "held at office of F. B. Fogg" on April 11, 1863, we find the following entry:

"Resolved that Mr. Harlow be allowed fifty dollars a month in lieu of the Sunday collections;" but his salary was finally raised to \$1,200.00 a year, in May, 1864.

We get our last glimpse of him at a meeting of the Vestry held "at the Episcopal Reading Room, over Smith's Drug Store," on November 18, 1865, when "on motion it was agreed that the sum of \$600 be pd. to the Rev. Mr. Harlow, when his successor

*("The Episcopal Church in Nashville," *The Chronicle*, Nashville, Tenn., June 15, 1895.)

†(Article, Mrs. Ada Rice Beard, in the *Nashville American*, July 18, 1895.)

‡("The Episcopal Church in Nashville," *The Chronicle*, Nashville, Tenn., June 15, 1895.)

is appointed (as a donation), say \$400 by the Vestry and \$200 out of the church funds as soon as possible.

"Mr. F. B. Fogg was requested to notify the Rev. Mr. Harlow, who was only actg. rector pro tem, of the action of the Vestry."

Let us hope that the worthy man received the "donation" somewhat indefinitely promised. Money was not plentiful in the conquered South during the year 1865.

An attempt to get the "successor" gives us the closing picture of the wartime Vestry. The business of obtaining a new rector sometimes suggests to the unconsecrated layman a certain humorous analogy to the process of enticing a cook from the kitchen of another housewife. It is hard to get the cook, and almost sure to enrage the housewife, who must needs go hunting on her own account.

At the next meeting of the Vestry (held also at the "Episcopal Reading Room") on November 23, 1865, it was rather cautiously resolved "that the Vestry are willing that it should be intimated that the sum of \$2,000 could be raised for the salary of a clergyman."

And at the meeting of November 30, 1865, G. M. Fogg was requested to write to the Rev. George M. Mitchell, rector of St. John's Church, Montgomery, Alabama, and report the result at the next meeting.

At the next meeting, held December 14, 1865, "G. M. Fogg read a letter from the Rev. Mr. Mitchell of Montgomery, Ala., and after hearing the same it was resolved unanimously that the Rev. George M. Mitchell be called to the rectorship of Christ Church, and that he be offered a salary of \$2,500 per annum, payable at such times as may be hereafter agreed upon."

The minutes also show a copy of Mr. Fogg's letter in which he says:

"I am sorry to say that we have no rectory, but we must try and help you to get a residence, if you should find it compatible with your duties to the people you are now with to accept this call."

The next meeting was held on January 6, 1866, and the following resolution unanimously adopted:

"Resolved that this Vestry, having a high estimation of the talents, piety and zeal of the Revd. Mr. Mitchell, offer to him a salary of \$3,000 per annum if he will accept the position as

rector of this parish, and the secretary was requested to forward a copy of the same to him at Montgomery, Alabama."

The conclusion of the episode appears in a notation evidently made after the meeting:

"In reply to which the Rev. Mr. Mitchell replied by telegram and letter on file under date 19 January, 1866, that 'unyielding convictions of duty compel him to decline the call, etc.'"

While we may be disposed to smile over the Vestry adding \$500 on account of Mr. Mitchell's "piety and zeal," and at the reverend gentleman's exhausting all available means of communication to emphasize his "unyielding convictions of duty," yet the fact remains that this bankrupt congregation, facing the horrors of reconstruction, was willing to make so generous an offer in the interest of its beloved church.

The action was typical of that spirit which the men, and especially the women of that church, have ever shown. In the words of a former beloved rector:

"The women of Christ Church during the war were most zealous in keeping up the services; and at times these services at Christ Church were the only regular services maintained. In consequence, other Christians availed themselves of the privilege of attending the Episcopal service. Some of them got those 'war attachments' and found it best to remain. For in peace and in war the old church is ever the same, offering consolation to the sad heart of humanity."*

*(Bishop Winchester's "History of Christ Church," *The Nashville Churchman*, Aug., 1896.)

In Days of Reconstruction

BY THOMAS F. GAILOR, D.D.

THE Confederate Army retired from Nashville in the Spring of 1862 and the Federal forces took possession. All kinds of business ceased, and churches and schools were closed. The Rev. L. L. Smith, rector of Christ Church, and many church families left the city. The Rev. William D. Harlow, who had been in charge of St. Stephen's (now St. Ann's) Church, Edgefield, came into Nashville and held services in Christ Church for the following three years of the war. During the last year of Mr. Harlow's incumbency (1865), Bishop Smith of Kentucky visited the parish, ordained a deacon and confirmed a class. Later on, the same year, Bishop Whitehouse of Illinois made a visitation and confirmed twenty-three candidates. Both bishops in their diaries expressed their sorrow at the desolation they had witnessed in the "Orphaned Diocese."

The close of the war in 1865 found the diocese without a bishop, Bishop Otey having died in Memphis on April 23, 1863; and, as Christ Church, Nashville, was about the only church which had not been injured during the war, the standing committee called a special meeting of the Diocesan Convention, and it assembled in Christ Church in September. There were sixteen clergymen present and fifteen laymen. The Rev. Dr. Pise, of St. Peter's, Columbia, presided and preached a sermon from the text, "Whom the Lord loveth He chasteneth." The lay delegates from Christ Church were Messrs. F. B. Fogg, G. M. Fogg and C. Carvill.

It happened that while the convention was in session, word was received, that the body of Bishop Otey was being brought from Memphis through Nashville, to rest at last, according to his will, under the shadow of St. John's Church, Ashwood; and a committee was appointed to make arrangements for the interment. The members of that committee were the Rev. W. C. Gray, the



REVEREND W. D. HARLOW, D.D.



THE REVEREND WILLIAM J. ELLIS

Rev. George H. Hunt, the Rev. J. W. Schwar, and Messrs. Gideon J. Pillow, B. Gordon and George W. Polk.

The convention proceeded to the election of a bishop, and the Rev. Charles Todd Quintard, M.D., D.D., was chosen by almost unanimous vote of the clergy, and their action was confirmed by the laity. Dr. Quintard was consecrated about a month later, October, 1865, during the meeting of the General Convention in St. Luke's Church, Philadelphia. This was the first consecration of a Bishop after the war of the sixties; and the fact that bishops of both northern and southern dioceses took part in the service was a blessed witness to the unity of the Church.

The newly consecrated bishop returned to Tennessee to make his first visitation, and it was a sad and painful experience. The terrible evidences of the war were visible on every side. In some places no services could be held, because no fit building was left standing. There was no parish nor mission, out of the twenty-six reported in 1860, without its tale of loss, and scarcely a home without its bereavement. Many of the church buildings were in actual ruins, and only three in the whole diocese were uninjured. Congregations had been decimated and dispersed. Christ Church, Nashville, was among the three churches uninjured, and credit ought to be given to the Rev. William D. Harlow for keeping the church open for divine service. But even so the new rector, the Rev. William J. Ellis, could find less than one hundred communicants. At the same time he reported the Sunday School in a flourishing condition, and that a number of earnest and active young men were giving splendid service for the church.

Mr. Ellis' report to the convention of 1867 is very interesting. He says: "The parish seems to be in a flourishing condition. The pews are all rented, although the price has been doubled; and the only hindrance to a large increase to the congregation is want of room, a want which would not long exist did there not also exist a want among the present members of the congregation of a proper realization of their duties."

Thus the idea of a new and adequate church building was suggested as far back as 1867.

Among the laymen, who were active in the support of Christ Church during this period of reconstruction must be mentioned Messrs. Francis B. Fogg, Godfrey M. Fogg, C. Carvill, D. R.

Johnson, treasurer; George G. Butler, J. S. Patterson, James Kirkman and W. B. Reese.

Mr. Ellis' last report as rector was made to the convention that met in Jackson in May, 1870. His communicant list had increased to 210, and the number of his Sunday School pupils to 159. He was succeeded the following year by the Rev. William Graham, D.D., whose rectorship lasted for eighteen years, and those years witnessed a steady growth of strength and influence in the parish of Christ Church. Dr. Graham had his limitations, he was a bachelor. His modesty and timidity of manner was excessive. He was not very active and aggressive as a pastor; but to those, who knew him well, he showed himself to be a real scholar with a tender heart, and I am grateful for the kindness and encouragement he gave me in my early ministry. The literary quality of his sermons attracted intellectual people, and his friends were devoted to him. As I remember it, the congregation every Sunday more than filled the church, and the Sunday School flourished under the able and devoted leadership of Professor S. M. D. Clark. The Mission Church of St. Peter's, in North Nashville, was founded and carried on at this time by members of Christ Church.

There are two episodes during Dr. Graham's rectorship, that I especially remember.

In 1884 the Rev. Monsignor Capel, a priest and controversialist of the Roman Catholic Church, famous as one of the characters in Disraeli's novel "Lothair," but discredited and inhibited by his Church Authorities in England, came to the United States and began a campaign of lecturing, particularly against the Episcopal Church. His arrival in Nashville was widely heralded and many people attended his lectures, which were reported in the daily newspapers. Dr. Graham took up the challenge, and his rejoinder, published in *The American*, made a profound impression upon all who read it. It was an able document.

In 1888 Dr. Graham invited the noted English evangelist, Dr. W. Hay Aitken, who was then in New York, to hold a mission in Christ Church. It was my privilege to attend this mission. Dr. Aitken was a great preacher. His sermons attracted such crowds that Christ Church could not hold them, even standing. So the services were transferred to the Cumberland Presbyterian

Church on Summer Street, and there for a week the building was thronged with people, morning and night.

At one of these services Dr. Aitken preached a sermon on the text, "Speak the word, and thy servant shall be healed," in which he urged the people of Christ Church to hesitate no longer, but to go to work and raise money to build a larger and worthier house of worship. I believe that it was largely as the result of this mission that Dr. Graham, in his last report to the convention of 1889, was able to announce that a lot had been secured on the corner of Broad and McLemore Streets, and that \$25,000 had been raised to build Christ Church Chapel on the new site.

Old Christ Church Recalled

BY OCTAVIA ZOLLICOFFER BOND

OLD Christ Church stood on the southeast corner of Church Street and High Street, now called Sixth Avenue.

I loved the old structure, from its basement Sunday School room to the bell in its square tower whose sonorous notes boomed, in the hush of Sunday forenoons, through the leafy arcades that shaded the sidewalks of both those quiet thoroughfares. That was in the long ago of the late fifties of the nineteenth century when it was my happy fate to be a "Little Episcopalian" in Old Nashville Town, the sedate, elegant, mannerly city which would now hardly recognize as its own outgrowth the restless, noisy, begrimed capital of the State.

There is no building in greater Nashville so unsoiled of soot as the walls of Christ Church in those days. And to my childish perception there could never have been a congregation so devout, so unspotted from the world. The exterior of the building represented to me, in its noble simplicity of outline, the most appealingly mysterious interest in life. Its bell drew me, not unwillingly, on Friday afternoons, from out-of-door sports of "I Spy," "Hopscotch" and trundling hoops with the troops of children with which High Street abounded, to sit for half an hour, aloof from the world, within the transeendant atmosphere that pervaded the sacred place.

The interior arrangement of the church complied with the requirements of religious architecture in porch, nave, chancel and sanctuary, with the old style organ loft above the entrance. The form of worship in use was far from ornate, being modeled after the custom of the church in Virginia and the Carolinas whence its founders had come to Tennessee early in the century. It must be confessed that the length of the morning service was greater than modern patience would endure, embracing as it did, every Sunday, without variation, "Daily Morning Prayer," as set forth in the Prayer Book, besides the Litany, the Decalogue,

and the Lessons, Psalter, Collect, Epistle and Gospel for the day, interspersed with hymns and chants and completed with a sermon of about an hour in length.

My earliest distinct recollection of the interior of the church was, at the funeral of my beloved mother, when for the first time the majestic sentences of the burial service fell upon my ears from the lips of her life-long friend, the Rt. Rev. James Hervey Otey, in tones of piercing effect. The stately form of the first Bishop of Tennessee, who was six feet four inches in height, was robed in black. There were no flowers on the bier, no lighted candles in the sanctuary, no surprised choir led by a crucifer,—nothing to distract attention from the stark words. Neither was there anything to obscure the meaning of the lesson that Life Ended, was Life Begun.

Rather aiding this deeply impressed thought were the strangely comforting shafts of light from the stained glass windows that lined uniformly, the two sides of the church. Through squares of crimson and gold they flooded the chancel with radiance suggestive of the free flow of redeeming blood, and the effulgent glory into which the blessed dead are to arise.

Probably the good churchman who was the donor of the windows (Col. Tom Smith, the grandson-in-law of General James Robertson) never guessed the deep religious sentiment they inspired as symbols of "Things not seen." The glow of the stained glass was the one touch of color in the otherwise somber church. The dark hangings on altar, lecturn and pulpit remained unchanged during the rotation of feast and fast seasons. The garb of the officiating clergyman was always, as I remember it, black, surmounted by a round, white collar from which in front, depended two square-cornered tabs of a thinner material. The robe of the Bishop differed in that it was sleeveless and was worn over a white gown, the full white sleeves of which were gathered into narrow ruffles at the wrists. A colored cape, or hood was then unthought of—one might say was unthinkable in that period.

Other remembered scenes in the church were the marriages, the first I had ever witnessed, of Miss Alice Cheatham to Mr. Webb Smith and (I think I remember) the marriage of her sister, Miss Martha Cheatham to the cultured Scotch gentleman, Dr. George Blackie, who often officiated as lay reader, in the absence

of the Rector, Rev. Leonidas Smith. The descendants of Dr. and Mrs. Blackie have ever since been important members of Christ Church. Some remembered scenes were about the font which served for baptisms until the Rev. Dr. William Graham gave the one now in use—scenes in which fashionably-dressed persons renounced for infants in lace and embroidered robes two yards long, the “pomp and vain glory of the world,” a contradiction that puzzled my childish brain.

On all occasions it was interesting to see the belles of the period come to their pews teeteringly, as fashion decreed, on tiny feet that “Like little mice, stole in and out” from beneath wide spread skirts that swept the floor. Small bonnets placed on the back of the head permitted the display of lovely ringlets or softly banded hair.

Equally exciting it was to see the beaux stride up the aisles, gold-headed cane and tall stove-pipe hat in hand, in full dress of swallow-tail coats, velvet vests and close fitting trousers.

The older ladies of the congregation (none were called women in those days) also attracted notice. They represented the old-resident-families of Cheatham, Woods, Yeatman, Washington, Kirkman, Smith, Shelby, Watson, Fogg, Houston, Johnson and others. Conspicuous among them was the intellectual Mrs. Lazinka Brown, the daughter of Hon. George W. Campbell, former U. S. Secretary of the Treasury, and Minister to Russia, and Mrs. Francis B. Fogg, the wife of the leading lawyer of the State, herself a scion of the Revolutionary heroes Middleton and Rutledge of South Carolina, and an author of recognized ability who was so unworldly in her universally bestowed love and charity that she was called eccentric.

Still another personality of prime interest to me was the graceful Mrs. Bankhead who was the organist. From time to time, during the long service, stolen glances over the shoulder, upward, revealed her to my imagination as a second Saint Cecelia inducing melody out of the old instrument sufficiently transporting to “lift a mortal to the skies or draw an angel down.”

The Rev. Leonidas Smith of Warrenton, North Carolina, became the rector of Christ Church in 1857. It is no slur upon this good man to say that the best thing about him, according to my recollection, was his wife, dear Mrs. Smith, who knew the way to a child’s heart.

Mr. Smith was also the superintendent of the Sunday School, where my teacher was the gentle Mrs. John Kirkman, fondly called "Miss Maria" according to the Southern custom which sanctioned the continued use of ladies' Christian names by younger members of families between whom mutual friendship had hitherto existed. There were in those days no printed forms or aids for teachers aside from the Catechism, the Ten Commandments and the Lord's Prayer found in the Prayer Book. The only diversions provided by the church were a spring-time picnic or a juvenile party at the rectory. I do not remember having seen a Christmas tree in the Sunday School room, though the body of the church was always decorated with cedar and holly at Christmas.

The chief charm of the Sunday School was its library—a source of perpetual pleasure and permanent good influence. The books children enjoy become ingrained in their character. Are there any spell-binders in the library of the new Sunday School equal to "Belle or the Promised Blessing," "Whitsuntide at Cedar Grove," the "Cousin Alice" series and other such books that served to convert the unadorned, rectangular basement room into an enchanting dreamland for little girls?

It was in the same room, in the years around 1848-50, (which do not come within the periscope of my memory) that a secular school was taught by the celebrated author of "The Prince of the House of David" and the "Pillar of Fire," the Rev. Joseph Holt Ingraham. About the same time he was the rector of the mission of the Holy Trinity in South Nashville. The pastorates of Rev. Thomas Wheat who resigned in 1848, and the Rev. Charles Tomes (son-in-law of Bishop Otey) preceded that of Rev. Leonidas Smith. Both exercised spiritual influence that outlasted their encumbrances. At a much later period Dr. Wheat's gifted son, Leo Wheat, who had attained distinction in arms in the Confederate service and excellence in the gentler arts of poetry and song, revisited the scenes of his boyhood in Nashville where, as a social favorite, he was pleased at times to serenade the beauties of a city in which Joseph Jefferson said he found the most beautiful women in the United States. Entrancingly sweet were the love ditties sung by Leo Wheat as "Softly he touched his guitar" under the moonlit balconies of old High Street where the peace of the nearby church seemed to brood both night and

day before the bustle of business activities had begun to invade that strictly residential section.

Again, I remember Bishop Otey when, with his hands upon my head, he invoked a blessing upon "this, thy child" kneeling at the altar rail. And lastly, I recall his august appearance in conducting the obsequies of my father in the Capitol building, when the besom of war had just begun to sweep the land of its bravest and best. Aside from inherited reverence for Bishop Otey as a family friend, of long standing, later years brought to me a fuller appreciation of his character through knowledge of his life and achievements that rank him with those whose names should never be omitted from a list of great Tennesseans.

Not least among his worthy deeds, yet perhaps least widely known, was the early impetus he gave to the career of Commodore Matthew Fontaine Maury when, as a crude country boy in Williamson county, Tennessee, the future geographer of the seas became a student at Harpeth Academy, the school conducted by the young priest, James Hervey Otey and his associate, William Harbrook, who afterwards was a distinguished lawyer in New York. Both conceived a special liking for the boy who was destined to become the pioneer pilot of the rivers that course the seas, the father of the science of meteorology and the discoverer of the "path in the sea that no fowl knoweth" along whose submerged plateau he advised the laying of the first Atlantic cable.

Into his receptive mind, his teachers poured their comprehensive knowledge; in his eager heart they implanted their earnest moral convictions, and as he climbed to his goal in after years they continued to keep in touch with his life. To the last, Otey was the great Lieutenant's spiritual confidant and advisor.

In 1838 Rev. James Hervey Otey was consecrated Bishop of Tennessee by Bishop Meade, who came out from Virginia for the purpose, and who at the same visitation laid the corner stone of St. Peter's Church in Columbia. St. Mark's in Williamsport was built in 1838 and St. John's at Ashwood a year or so later.

Following the death of Bishop Otey, the Rev. Charles Todd Quintard was chosen for the second Bishop of Tennessee in 1865. During the War between the States he had served as chaplain in the Confederate Army. He had completely won the hearts of the soldiers to whom he had ministered, giving both bodily and



THE OLD CHRIST CHURCH AT CHRISTMAS.

spiritual aid and comfort to them in camp and field, succoring the wounded, praying with the dying and burying the dead. With his own hands he had helped to make the coffins in which were placed the bodies of the five generals—Strahl, Cleburne, Adams, Granbery and Carter, who fell at Franklin.

Since the death of Bishop Quintard, the Shepherd's crook of the Diocese of Tennessee has been wisely and patiently wielded by our peerless Bishop, the Rt. Rev. Thomas F. Gailor, who easily holds first place in the House of Bishops.

The pastoral staff was still in the hands of the Rt. Rev. James Hervey Otey when, in 1858, Christ Church was incorporated under the laws of Tennessee by act of the Legislature which said: "Be it further enacted that Francis B. Fogg, John Shelby, Mathew Watson, Russell Houston, James Bankhead, John B. Johnson, G. M. Fogg and their successors in office be and are hereby constituted a body politic and corporate by the name and style of the wardens and vestrymen of Christ Church at Nashville, Tennessee, with all the powers, rights and privileges by this act conferred upon the Protestant Episcopal Church of the Advent at Nashville."

Take notice that the Church of the Advent was incorporated under the name of the Protestant Episcopal Church.

At the outbreak of hostilities in 1861 my family moved from the city and I knew nothing more of Christ Church until war had come (and seared my youth) and gone, leaving a changed world behind it when, as an occasional visitor, I again attended its services. But I recall that the Rev. William J. Ellis was rector from 1865 to November 28, 1870, when he resigned because of failure to inaugurate the reform of the free pew system which he had at heart. His son married the daughter of the lamented General James E. Rains, who gave his life for the South at Murfreesboro.

Following Mr. Ellis was the Rev. Mr. William Graham who with heart-felt persuasiveness of tongue swayed the emotions of his congregation in unison with the rhythmical movement of his revered form back and forth in the pulpit. From that time on, the wonderful growth of the parish with its succession of efficient and godly rectors down to the present brilliant incumbent, Rev. Dr. E. P. Dandridge, D.D., and his much loved associate, Rev. J. F. McCloud, is well known, and does not come within the

purview of this chapter. It is enough to say that during this period Christ Church has been styled a "School for Bishops" from the number of bishoprics that were supplied from its pulpit. Bishops Reese, Mikell, Winchester, Manning, and Maxon all matriculated in Christ Church Parish.

In contrast, be it remembered that once upon a time there was no Episcopal Church in Nashville—no diocese of Tennessee. This fact weighed heavy on the thoughts of Rev. James Hervey Otey while he was engaged in conducting the school in Williamson County. He set about remedying the evil as early as 1825.

In Franklin, Columbia and Nashville from time to time, he held services. Not seldom he walked the distance of twenty miles from Franklin to Nashville to conduct a service in the Masonic Hall which had been generously tendered to him. On arriving, the young priest hunted up the key, which was not always found in the same hands, built a fire and, donning his robes, awaited the small congregation. In the honor roll of earliest members are found the familiar names of Edwards, Rutledge, Fogg, Shelby, Stewart, Warneck, Watson, Claiborne, Shipworth, Wilson, Diggons, Baldwin and Kirk. Was the latter the Mrs. Parmela Kirk who later taught the locally famous "Dame's School"? Mr. Diggons was certainly the same Diggons who for more than thirty years taught music pupils in Nashville that "music can be made by dropping stones from a cart—in time."

The membership of the congregation soon swelled to such proportions that in 1829 organization was effected, with Rev. John Davis as rector, and wardens and vestrymen were elected. The church minutes show that in 1830 G. M. Fogg was chosen junior warden and Arthur Rutledge, senior warden in place of Dr. Shelby, resigned. In 1831 the first convention of Episcopilians throughout the state was held in Franklin. Rev. Mr. Davis was in the chair, E. Talbot was secretary and Daniel Stevens (from Columbia?) was in attendance.

The convention was blessed with the presence of Bishop Ravenscroft from North Carolina. His stirring addresses aroused enthusiasm to such a pitch that it was resolved to erect a church building at once in Nashville.

There, in the sincerity of their great hearts, Christ Church was founded by Otey and Ravenscroft, with the assistance of the wardens and vestrymen. A lot on the northeast corner of

Church and High Streets was bought from Mr. Stewart. Messrs. Shelby, Stewart, and Claiborne were appointed to act as a building committee. The building now styled Old Christ Church was dedicated July 5, 1830. In December, 1831, the Rev. Mr. Weller (the immediate predecessor of Dr. Wheat) was called to be the first rector after the erection of the building. In the following February, as noted in the church minute book, a letter of acceptance was received from him; and in reply the vestry wrote, directing him to forward from Philadelphia the organ they had bought in that city. Meantime, a vote of thanks was tendered Mr. Diggins for leading the choir.

It was not until the year 1887 that the wardens and vestrymen of Christ Church bought from J. L. Kennedy the lot in the seventh ward of the City of Nashville on the northeast corner of Broad and McLemore Streets. The property had been acquired in 1845 by Judge Thomas Maney, whose handsome home, in a setting of shade trees, shrubbery and flowers, still adorned the site.

Earlier than Maney's ownership, Col. John McLemore (one of the joint owners, with Judge Overton and General Jackson, of the site of Memphis) had owned and occupied the present Christ Church lot as his residence. It was then known as part of the "Old South Fields" portion of the land originally granted by North Carolina to Davidson Academy.

The chain of title as described in the church books corresponds with transfers of title to this property recorded in the court books of Davidson County, and runs back to the grant from North Carolina in 1794 of two hundred and forty acres of land (in which was included the lot above described) to the trustees of Davidson Academy, dated June 12, 1794. The names of the trustees mentioned in the grant were Thomas Craighead, Hugh Williams, William Polk, James Robertson, Daniel Smith, Ephrahim McLain, Lardner Clark and Robert Hayes. The academy had been chartered by the "Old North State" in 1785.

It was about two years after the Broad Street lot had been purchased by the wardens and vestrymen of Christ Church before the foundation stones of the present cathedral-like edifice were placed. The saintly Dr. Winchester, who succeeded Dr. Graham, was the rector in charge when ground was broken for the work, with appropriate, reverent ceremonies. As one of the oldest

living members of the church, my sister, Mrs. Virginia Z. Wilson, was accorded the honor of lifting the first spadeful of earth from the spot selected. Her son, Mr. Felix Wilson, is now a member of the church council.

The church took on new life with its transplanting to the new location, on Broad and McLemore Streets. By abler pens than mine, the history of the newer church is being fittingly told in other chapters of this book.



BISHOP CHARLES TODD QUINTARD.



THE REVEREND DOCTOR WILLIAM GRAHAM.

Removal of the Church

1887—1894

By MRS. WILLIAM E. NORVELL

FORTY-TWO years ago the parish was entering upon one of the most eventful periods of its history, second only in importance to its founding back in 1829, when that little band of devoted Church men and women, undaunted by their lack of numbers or resources, determined to plant the "Protestant Episcopal Church" in the little town of Nashville where there was more or less prejudice against and ignorance of liturgical worship.

Their efforts and struggles had been wonderfully blessed by God in the years that followed, for in 1887, just seven years past the half century mile-post in its life, the parish had grown steadily in numbers and influence, having taken its rightful place in the church life of the city, of less than 75,000 population.

At that time the Rev. Dr. William Graham had been the rector for sixteen years. A Scotchman by birth, he had been educated for the Presbyterian ministry, but had come into the ministry of the Episcopal Church through a chance study of the prayer book after coming to America. He was a ripe scholar who preached unusual sermons full of spiritual truth, couched in the best English, albeit his accent was decidedly Scotch, causing his hearers to listen very attentively in order not to lose the connection. He combined the rather unusual traits of being an excellent preacher and a good pastor. He was a bachelor, had no outside interests and gave himself and his services unselfishly to his congregation. His association with the children as well as the grown people was peculiarly happy.

His rectorship was before the days of multiplied organizations. The Sunday School, the Vestry, the Parish Aid and the Industrial School (in which the ladies taught classes in sewing, etc.) were the sum total of church activities. He had established two flour-

ishing missions, St. Johns Mission on Stonewall Street, between Broad and Church, and St. Peters in North Nashville, where he had stationed Mr. Cabell Martin as a lay reader in 1881. Mr. Martin was afterwards advanced to the priesthood, and on his return to Nashville became the rector of St. Peters Church. There was no church debt, the Sunday School had 225 pupils, and the parish was in the heydey of its prosperity, as is attested by the following minute taken from the records:

“The church continued its prosperity to such developments that in 1887 the want of a larger edifice was met by the determination to select a lot for the new building. The ‘Maney Lot’ on the corner of Broad and McLemore was bought by the Vestry with money raised by the ladies, at a cost of \$17,000.00.”

We recall that it was the Parish Aid that paid \$2,400.00 for the original lot and had helped to pay off the \$16,000.00 debt on the old church, besides paying for so many of the furnishings. The annual bazaars held by that society of church women, who served tempting dishes made from famous recipes of those fine old housekeepers, was their chief source of income.

The idea seemed to prevail that we must remain a downtown church, for we only moved six blocks from the old location, Church and High Streets. All roads led to the heart of the city, and while members of the congregation resided on all the different pikes out of Nashville, the downtown location seemed the logical one, for it was before the day of automobiles and rapid transit.

In pursuance of the above quoted resolution, Mr. S. M. D. Clark was instructed by the Vestry to secure plans from H. Kimball, a well-known New York architect, for a church and chapel. The estimate of total cost was to be \$65,000.00, the chapel to cost \$15,000.00 and the church \$50,000.00. The decision was made to build the chapel first, the primary purpose being to provide a more suitable place for the children, in which to assemble for Sunday School instruction where the equipment would be more modern, with better ventilation and lighting facilities. The further plan was to retain the old church for Sunday services while building the new church.

“The best laid plans of mice and men gang aft aglee”; and so it was with the church plans. The chapel was completed and instead of costing \$15,000.00, it cost \$29,000.00, nearly double

the amount stipulated! This had a most depressing effect upon the Vestry in securing further finances for the new church. However, we had the beautiful chapel all built and paid for, and that was much to be thankful for.

On October 28, 1888, the Sunday School held its first service in the new chapel. How spacious and well lighted and wonderful it all seemed; it was such a relief to be in such comfortable surroundings! Prof. S. M. D. Clark, as Sunday School superintendent, had given it all his best thought and time, and it seems fitting that his address to the teachers and pupils in making his final report for 1889, be entered here:

“The congregation has given us a grand structure, well arranged and firmly built. You have adorned it. It was your fund that put in the seats, chairs and tables, that carpeted the entire building, that paid for the library cases, prayer books, Bibles, hymnals, gas fixtures, pictures, glazing (both the plain and ornamental); that provided the dining tables and china ware, stove and kitchen equipment, the curtains and piano, the hearths and mantels; that removed the furniture from the old Sunday School rooms and rejuvenated it; that paid for fitting the cloak and umbrella room. Last, but not least, you have paid, with the help given by the Parish Aid Society, for the beautiful organ.

“The chancel chairs and reading desk, you also provided. Mrs. M. C. Smith and Mrs. Irene Evans gave the beautiful lectern. Miss Ada Cheatham gave the altar, altar cross, altar prayer books and altar book rest. The chancel rail, you know, was paid for out of the offertory given at our opening service. The hymn tablet is the gift of Miss Grace Wing. The Good Samaritan window is the gift of the scholars of St. John’s Chapter. Mr. J. T. Berry gave the window at the right of the stairs leading to the choir loft. Mrs. A. Wood’s class gave the Good Shepherd window; Mrs. M. C. Smith’s class and that of Miss K. Gale, the Angel window in the left, and Miss Mary Goodwin’s class the Angel window in the right. The Alpha window was given by the classes taught by Miss Mary Woods, Miss L. Cunningham and Mrs. F. A. Shepherd. The Omega window was given by the classes taught by Miss Addie Hunt, Miss Ida Reid, Miss L. Gale and Miss Anna Gale. The Rector’s Bible Class, assisted by the classes taught by Miss Finnegan, Miss Ford and Miss Thompson, gave the window ‘Christ Blessing Little Children’. The Ascension window was paid for out of funds made in your entertainments.”

It was a happy occasion for rector, superintendent, teachers and pupils, participated in by the entire congregation. The only

cloud on the horizon at this time was the inability of the Vestry to agree to go forward with the building of the new church, and thus complete the plant, for there was no difference of opinion on the urgent need for larger quarters. The ever-recurring discussion of insufficiency of funds with which to go forward was the vexed question, which, like Banquo's Ghost, would not down.

In order to get the right perspective and to know the true state of affairs in the parish after the building of the chapel, it may be well to quote from the minutes of the Vestry. Mr. W. A. Goodwyn was the faithful treasurer of the building fund at that time. In making his final report in 1889, he says:

“I will have to remind you that when Mr. Kimball was employed as our architect, he was instructed verbally and with emphasis by Mr. S. M. D. Clark and your Vestry, that plans were to be made for the church and chapel to cost in the aggregate not over \$65,000.00; that is, \$50,000.00 for the church and \$15,000.00 for the chapel.”

In view of the \$29,000.00 cost of the chapel, his report goes on to say:

“Reasoning then from experience, we may fairly infer that a new church built according to the original design will cost not less than \$80,000.00 and probably \$100,000.00, complete with furniture and pews.”

The report further shows there was a reluctance on the part of subscribers to meet the second call of ten per cent on their subscriptions—that many members of the congregation, supposed to be amply able, had not contributed a dollar toward the erection of the chapel. He said:

“This fact you ought to know, for it is a material one in forming an estimate of your ability to go on now or later in building the new church. Another material fact is to know what proportion of those who have subscribed three years ago are willing to go on paying after the experience of cost of the chapel and prospective cost of the church; for the cost will likely be double the amount computed when the subscriptions were made, and upon which the larger subscriptions of the vestry were based.”

One of the immediate and regrettable results of this state of affairs was that it brought to an end the cherished association between the well-loved rector, Dr. Graham, and his congregation, which had extended over a period of eighteen years, in which he had rendered devoted services to the parish. It is interesting to

note in his letter of resignation that Dr. Graham was actuated by no thought of self, for he had received no call, but by an earnest desire to give opportunity to the congregation under new leadership to get together in an effort to build the new church. His people earnestly requested him to reconsider, and the Vestry refused to accept his resignation. He insisted, and finally his wishes were acceded to, and he made plans to return to Scotland, his native land, where "he continued in his cure of souls for many years."

The day before Dr. Graham left Nashville, there was placed in Christ Church Chapel an exquisite baptismal font. It is best described by our historiographer, at that time, Mr. P. M. Radford:

"It was designed and executed expressly as an example of high-class church work for the Scottish International Exhibition. It is of Sicilian marble, stands three feet, six inches high. Rising from the base are eight shafts of molded bases and caps, on which rest a very elaborately mounted and carved capital, which again support the bowl. The eight sides of the bowl are paneled, and the following symbolic characters carefully carved in the panels: the Dove, the Cross, the Agnus Dei, the Lily in trefoil, the Pelican, the I. H. S. in a foliated design, the Double Triangle, and an ornamental panel, upon which is engraved, 'Presented to Christ Church by its Rector, 1889.' On the top mounting, around the edges of the basis, is the inscription in red letters, 'Suffer the little children to come unto me.' The oak, of which the cover is made, was taken from a very old house in the old town of Edinburgh. The font evidences workmanship of the highest order. The rector could not have left a more fitting memorial."

In November, 1889, a call was extended by the Vestry of Christ Church to the Rev. James R. Winchester, a native of Maryland, and at the time rector of Christ Church, Macon, Georgia. He accepted and came the following February, 1890. The interim between Dr. Graham's departure and Dr. Winchester's coming was most acceptably filled by the Rev. P. A. Rodriguez, a professor of Spanish at Vanderbilt University, and the translator into Spanish of religious publications for the Methodist Publishing House. Dr. A. A. Benton and Dr. Telfair Hodgson, vice-chancellor of the University of the South, Sewanee, filled the pulpit occasionally during that period.

Dr. Winchester had been rector of the parish but a little while when he decided to make the erection of the new church his

outstanding work. It was a stupendous task, fraught with great difficulties because of the depression in the business world at that time, which early in 1893 culminated in the worst financial panic in the history of this city. Many bank failures made it well-nigh impossible for business houses to secure credit necessary to carry on business. Thus it will be easy to understand why Dr. Winchester alluded to money as the "most cowardly thing in the world."

Let it here be said in justice to the members of the Vestry who were opposed to beginning the erection of the church at that time, that they were sound-minded business men, absolutely conscientious in their attitude toward the situation; who had observed the life-long habit of never going into personal debt, and had seen the parish grow and prosper by adhering to the same policy. These men, not wanting to hinder the work in any way or oppose the rector in his determination to go forward at once with the work of construction, quietly resigned from the Vestry that others who entertained different views on these matters might assume the responsibility and aid the rector in carrying out his purpose. No better account of the events that followed could be given than to quote from the history of the parish written for the "Tennessee Churchman" at that time by Dr. Winchester. He says:

"During this period the Vestry made a successful sale of the old church and lot on the corner of Church and High Streets, where the Wileox Building now stands. Mr. A. H. Robinson was instrumental in effecting this sale, whereby the Church realized \$25,000. The present rector held his first service February 2, 1890, in the old church, which continued to be used for morning services until Whitsunday of 1890. Services were then held in the new chapel.

"On July 14, 1890, the Nashville clergy, the Rev. William C. Gray, D.D., rector of the Church of the Advent; the Rev. T. F. Martin, rector of St. Ann's; the Rev. M. Cabell Martin, rector of Holy Trinity and St. Peter's; the Rev. P. A. Rodriguez, of Vanderbilt, and the Rev. C. B. Perry, archdeacon of colored work in Tennessee, joined the rector in a special service preparatory to breaking ground for the foundation of the new church. The service was held in the chapel, where each clergyman made an optimistic address. Having withdrawn from the chapel to the church site, the clergy, in turn followed by some of the vestrymen of the Christ Church, and also of Holy Trinity, broke ground.

"Work of construction then began, the Vestry making contracts for the foundation. The laying of the foundation, as throughout the subsequent work, was watched with closest inspection. The stone being quarried on the spot, facilitated the work. It is safe to say that no building in this city has a more solid foundation than Christ Church. Mr. Sandy Tolmie, the efficient contractor and expert stone mason, gave the work his personal attention day after day, most artistically arching over a subterranean stream that was discovered, turning it into the sewer, thus affording a complete drainage for the ground.

"In 1891 the bell which had hung in the old church, and which had called many congregations to witness weddings, baptisms, funerals and to engage in prayers, was removed to the chapel and suspended in the tower, where it has continued its blessed work of matin and vesper calls. It is the sweet voice from the past, hallowed with memories. In the meantime the old church was gradually becoming dilapidated.

"During the winter of 1891-92, the payments having been made on the notes, workmen began demolishing the structure, whose stone and brick were endeared to many. On March 30, 1892, the box in the cornerstone was reached; but rust had corroded the tin and water had destroyed the contents of the box. Only a few printed words could be deciphered as remnants of the Bible and Prayer Book. Two of these words, upon which the rector spoke to the congregation when asking them to inspect the box at a lenten service, were 'God' and 'water'. The words were evidently from the baptismal office, the indestructible foundation of Christian life. Much valuable information was lost to the Church by the destruction of the box in the cornerstone.

"During the year 1891-92 the Nashville clergy, after prayerful consideration, devised means to deepen the spirituality of the parishes in the city. Three parochial missions were held, in which the clergy and laity, irrespective of parishes, joined. The first was the 'Advent Mission,' held in Holy Trinity, the Rev. William M. Pettis, D.D., being the missioner. The second was 'The Epiphany Mission,' held in the Church of the Advent for Christ Church, the chapel being too small for the congregation, the Rev. Otis A. Glazebrook, D.D., being the missioner. The third was 'The Lenten Mission,' held in the Advent, the Rev. Thomas F. Gailor being the missioner.

"The good resulting from these missions cannot be estimated. They intensified the zeal of our people and brought our parishes in most intimate touch. The Brotherhood of St. Andrew at this time was in my parish and did much work in line with the clergy. At such a juncture of spiritual progress,

the rector of Christ Church called a congregational meeting of his parish at Watkin's Hall to take subscriptions and urge erecting the wall of the new church. Despite a rainstorm on that Sunday morning there was a representative congregation. Prof. Grabau, the faithful organist, had his choir in full accord with the occasion, and had a sweet-tuned vocalion put in the hall for the same. Morning prayer was said and the rector preached from Nehemiah iv., 6: 'So built we the wall, for the people had a mind to work.' Judge H. H. Lurton followed the rector's sermon in a stirring address. Subscription cards were passed by the Vestry to the people present. The amount aggregated \$5,500, which was augmented from day to day until the prospect became bright. It was the voice of the congregation that day that the work of building be immediately begun.

"The rector and Vestry labored until Easter over subscriptions. The amount subscribed at Eastertide, including cash in hand, fell a little short of \$50,000, the amount the Vestry thought should be reached before undertaking the work. The foundation, costing \$6,000, had been paid for.

"An iceberg seemed to obstruct our passage. A crisis was reached. On Easter Sunday, 1892, the rector notified the congregation of the parish meeting and election of Vestry to be held the next day, when the question had to be definitely settled one way or the other, i. e., to build or indefinitely postpone, the bishop having already notified the congregation that unless the church was erected, the chapel instead of being too small, would be too large for the congregations.

"On Easter Monday, after a prolonged debate, the question was definitely settled that the Vestry be instructed to proceed immediately with the building of the church. Some of the old Vestry, who had served the parish faithfully and long, being reluctant to undertake so arduous a work without a guarantee financially, resigned, and a number of people withdrew their subscriptions.

"Regardless of these painful incidents and misunderstandings, the work went right on from that time and was completed during the most unprecedented financial depression Nashville ever knew. Had all subscribers paid, or could the Vestry collect the withdrawn subscriptions from the beginning to the end, the church would not only be ready for consecration, but would even have the tower, which is necessary before it can be the architectural thing of beauty; and when that day comes the church will give, as her services always give, joy forever.

"The gentlemen composing the Vestry during these years have carried, most patiently, a burden, which every one should equally bear. They have made personal denials, and deserve the thanks, not only of the parish for opening up such a temple for worship, but of the city for giving employment to

numbers of workmen in Nashville at a time when suffering had come into our midst. The Vestrymen, in carrying out the congregation's expressed wish, have been benefactors to the whole city. The women have done magnificent work. A detailed account of the organization can be gathered from our 'Annuals.'

"The stone of the new church was a gift of the University of the South—and Christ Church can never do enough for this grand Church University.

"During the winter of 1893, through the kindness of the trustees of the Temple, our congregation worshipped there, for which kindness the rector immediately wrote a letter expressing his appreciation of the courtesy, and that of his people. When the winter had passed, the rector and Vestry prepared special resolutions of thanks for the kindness, but in some most unaccountable way the article failed to reach the Rabbi and the Trustees. Personal explanations were made to these officers after a lapse of time for a most apparent courtesy; but the congregation of Christ Church feel under a deep obligation to our Hebrew brethren for their Christian kindness.

"Weighing 5,555 pounds, the cornerstone of the new Christ Church was laid by the Bishop of Tennessee, September 7, 1892, bearing the inscription: 'Christ Church, A. D., 1830—1892.' A number of the Nashville convocation clergy were present. The bishop made a strong and clear address on the divine constitution of the ministry, based upon the words, 'Jesus Christ Himself being the Chief Cornerstone.'

"After the services in the chapel were completed, came the formality of placing the stone in position. The box containing the Holy Bible, Prayer Book and Hymnal, Journal of the Diocesan Convention, names of Vestrymen and building committee, sketch of the parish, sermon of Dr. Graham preached at the opening of the chapel; a few coins, etc., was deposited in its place. The usual services at the laying of a cornerstone were read by the bishop. A large congregation assembled for this interesting event, so long anticipated with grave apprehensions; for it was well known that the plans accepted some years before and to which the parish had committed itself by the erection of the chapel, were beyond the voluntary offerings of the congregation.

"The services of that quiet summer evening settled as a benediction upon the parish. Money came from unexpected sources, and failed to come from expected sources. The undertaking presented itself as a new adventure of faith, and it now 'seems marvelous in our eyes.'

"The greatest financial depression came upon Nashville at this juncture, when money was the most cowardly thing in

all the land. The roof was not on, and funds were exhausted. Workmen clamored for their wages in order to get bread. In a most extraordinary manner the Vestry borrowed \$20,000 from Dr. Edwards, of Union City. It was gratifying to know that ecclesiastical bonds rose in value when secular stocks went begging through the streets—emblematic of the day when the things of Christ alone shall abide. The work went steadily on, as a blessing to the community, for laboring men were enabled to take care of their families out of the church payments, when nearly all other industries were stagnant, factories closed and building operations were at a standstill. The erection of Christ Church at such a period of depression, in the Providence of GOD, was indeed a blessing; and this church should always be the home of the poor in spirit, and have the prayers of the laboring man.

“The borrowed money did a noble work—first, in that it was scattered at a time of suffering, and secondly, in bringing to completion the House of God for His holy worship. The parish surely will gladly pay the \$100 per month interest on the bonds until arrangements can be made to create the sinking fund to take up the bonds themselves. One hundred dollars a month is very cheap rent for that magnificent property.

“On December 17, 1894, the church was opened for divine service. The memory is one of peculiar pleasure to many hearts. We think of it as expressed in the Psalm, ‘I was glad when they said unto me, let us go up to the House of the Lord.’

“The two bishops were present and a number of the clergy, who entered the church through the southeast door near the grand old cornerstone, repeating antiphonally the Twenty-fourth Psalm. After the clergy had passed down the aisle and taken their places in the choir and sanctuary, the Hallelujah chorus was sung. It was an outburst of praise seldom equaled in this musical city. We had a choir composed of voices from different congregations—all Christian people rejoicing with us in the glorious work accomplished.

“Morning Prayer was said by the Rev. Messrs. Scully and Patterson. The sermon was preached by Bishop Gailor, from the text, ‘I am the Way, the Truth, and the Life,’ and a magnificent sermon it was. Bishop Quintard then gave a beautiful and appropriate address, after which he celebrated the Holy Communion, an immense number of communicants receiving, in addition to those who had received at the early service held by the rector.

“That afternoon, Mr. Silas McBee, to whose artistic taste we are so largely indebted for the ecclesiastical furnishings and ornamental decoration, delivered an address to a large congregation on ecclesiastical architecture and church sym-

bolism. At night the Bishop of the Diocese confirmed a class—the first candidate upon whom his hands were laid being a poor man. The Diocese of Tennessee was gratified at the completion of the structure, and the rector and Vestry received many fraternal salutations.

“The rector was besieged by requests to furnish articles to secular and church papers regarding the new church. Compiled from his articles written then, he is now able to present a brief description of the edifice, whose name is registered with commendation in the archives of the American Church, and of the various articles of furniture and ornamentation, memorials or otherwise.

“The architecture is Gothic, the design being by Mr. H. Kimball, of New York, Mr. McBee designing the furniture to correspond, and Mr. William Simmons making the handsome pews also in keeping with the same. The walls of the church are of Sewanee sandstone, trimmed with Kentucky Bowling Green stone. The gargoyles on the building remind one of the old English cathedrals. The clerestory is supported by columns of polished granite, with carved capitals in stone, presenting the general effect of solidity, typical of the future history of the worshippers, we trust, ‘established in the faith.’ The entrance into the church is over massive stone steps. Heavy oak doors open into tastefully tiled vestibules. The tiling is the gift of the Daughters of the Church, a society of young girls and children organized by the rector about three years ago. Mrs. J. S. Lewis, Mrs. George B. Davison, Mrs. John Trimble and Mrs. T. S. Wright have been the faithful directors in charge of the young workers.

“Two small pieces of historic stone were placed in the southeast vestibule by Mr. George B. Davison, one from old York Minster, and the other from the ruins of Pompeii. Heavily polished oak doors open into the nave of the church, where a Gothic symmetry is fully carried out up to the sanctuary. Carved oak pews made by Hawthorne and Simmons are the gift of the Kensington Circle, an organization of ladies in society, which was formed by the rector about a year after he took charge of the parish. Mrs. Leslie Warner has been the president until last fall, when Mrs. James Allison succeeded her. No organization in the parish has done more for the new church than the Kensington Circle. Since their organization they have contributed directly through their treasurer over \$2,200 toward the building and furnishing. Their good works, directed wisely by Mrs. Warner, have been cheering in many dark hours. They are still working faithfully, together with the old reliable Parish Aid Society and the Daughters of the Church, upon the floating indebtedness.

With such workers the future is bright. GOD bless the faithful women!

"The choir stalls, credence, bishop's chair, pulpit, altar, harmoniously blend. These, with the angel lectern, are gifts from the Parish Aid Society. The beautiful gas fixtures, costing about \$900, were put in by the same society.

"The history of this organization is too full of good works, stretching over many years, to be told here. Its president is now Mrs. A. J. Porter, who continues to do most blessed work for the Master. May she have the strength and support to carry out the great undertaking now upon the Parish Aid Society, namely, the two last payments on the organ."

The period of the parish's history from 1894 to 1917 could be termed, in the light of events that took place, as one during which Christ Church became a "Training School for Bishops"—for the four clergymen, Doctors Winchester, Manning, Reese and Mikell, who were our rectors during that time, were elected bishops in the Church. The elevation to the Episcopate of Dr. Reese and Dr. Mikell occurred while they were our rectors.

Recollections by each of these four bishops, covering the period of their rectorships at Christ Church, have been obtained and are here presented.

It is also of interest to note here that Dr. James M. Maxon was made Bishop Coadjutor of Tennessee in 1922 while rector of Christ Church. He followed the Rev. Dr. Cobb as rector, who on account of ill health served the parish only a year and a half, and who died soon after his resignation.

Recollections of Bishop Winchester

My rectorship extended over a period of eight and one-half years, from 1890 to 1898.

I was called to Christ Church just after a trip to Paris, France, with my young friend, the Rev. Cabell Martin, largely through whom, I think, the call was extended to me. As I was informed my call had the indorsement of Bishop Quintard, the former rector, Dr. Graham, and the united sentiment of the congregation, I felt constrained to accept.

The first work that I entered upon was to get the congregation to unite in building a new church, which had been so well planned during Dr. Graham's rectorship. This period has largely been

covered by foregoing excerpts taken from the history which I wrote for the Tennessee Churchman; hence I shall avoid repetition and pass on to other recollections of my ministry there.

No rector could have had a more earnest Vestry than I had during those trying days. Mr. Charles Mitchell and Dr. Richard Cheatham, with others, labored unceasingly with God's blessing upon their daily efforts. Mr. William Dudley Gale became the treasurer of the parish and bravely met the exigencies of the time.

During my ministry in Nashville I gave much attention to missionary work in the city. I had one mission near the old brick yards, and another in "Hell's Half-Acre" on Cedar Street. Miss Addie Hunt, Miss Sarah Hunt and Miss Mary Hall were untiring in their work in North Nashville, where we reached the poor with many comforts, both material and spiritual. Miss Ella Bonner especially helped me in "Hell's Half-Acre," where services were held in an upper room, hired for that purpose.

Many confirmations in Christ Church came as a result of this mission.

Going to Nashville I immediately joined the Episcopal clergy in organizing a clericus, which brought us into most fraternal relationship. Then we succeeded in getting our Nashville convocation into fine working order. The Rev. Dr. Howard became our popular dean. We kept an archdeacon in the field.

I have never known a more united body of clergymen than we had in the Nashville convocation in those days. The Rev. Charles Gray of Franklin, the Rev. P. Rodriguez (instructor at Vanderbilt) and the Rev. Dr. Beckett, principal of the Columbia Institute, were among our members. We all took an active part in getting Bishop Gailor as coadjutor, which gave our diocese great joy.

The Brotherhood of St. Andrew was firmly established with both Senior and Junior Chapters in Christ Church. George Kimberly took the Juniors in charge, and did splendid spiritual work with them. I have not found in my ministry a more faithful and efficient director of boys. Mr. Charles S. Martin ultimately became the director of the Senior Chapter, and his work has been blessed of God from that day to the present.

I organized the Kensington Circle, with Mrs. Leslie Warner as the efficient president. Through the work of this circle, the

handsome pews and other requisites for the new church were donated. Perhaps no organization, except possibly the Ladies Aid, did more for the completion of the beautiful new edifice than this circle of Christian women. The Daughters of the King began their splendid service under my rectorship, and their consecrated work contributed a spiritual influence to the whole parish which continues to this day.

I was much helped in my ministry at Christ Church by the Rev. Mr. Rodriguez, who later became rector of the church at Franklin. The Rev. Dr. Tolman, professor of Greek at Vanderbilt, also rendered great assistance and became a spiritual power in the whole community. I rejoice that I could contribute a small thank-offering to a memorial window for Dr. Tolman in Christ Church.

It was a trial for me to resign Christ Church, but God gave me a clear call to the Ascension Parish, St. Louis. One result of my rectorship under the wonderful Presiding Bishop Tuttle, was to get the Diocese of Missouri to become affiliated with the Southern Dioceses in the work of the University of the South. Bishop Gailor and Bishop Tuttle both aided me in this undertaking, which we carried with considerable opposition.

After seven years in St. Louis I was called back to Tennessee and became rector of the Calvary Church of Memphis, where I spent happy years until Arkansas elected me Bishop. Tennessee had fitted me for my work. My first pressing duty in Arkansas was to see to the election of a negro bishop, which I accomplished with the help of Bishop Kinsolving. I had been on a committee when in the House of Deputies, regarding suffragan bishops, and also with respect to the negro work. While I preferred a missionary negro bishop, one with jurisdiction over a large territory, with full Episcopal authority of the Church, I found it was out of the question. Therefore, when I became bishop, with the privilege of negro suffragan, I labored for it, and we secured the first negro suffragan bishop to do work as bishop among his own people in the United States. Without the great-hearted Bishop Kinsolving of Texas I could not have done it.

My diocese is a missionary field. The establishment of the broken-down mountain school has been an arduous duty. I thank God that beautiful new churches have been built at Batesville, Helena, Hot Springs, Camden and Marianna, and small buildings

at McGehee, Wynne, Brinkley and Eldorado, while Christ Church and Trinity Cathedral, in Little Rock, have made gratifying improvements upon their buildings.

The one thing for which I have been deeply grateful has been the cancelling of debts. The horror of church debt was impressed upon me at Christ Church, Nashville, and the lesson has helped me especially in my work as bishop. Our great problem now, as everywhere, is to meet the Church's program, and in this we are annually improving under God's guidance.

The office of archdeacon I did away with, and we have a suffragan for white work in his place.

This sketch is to show that my experience in Christ Church, Nashville, was most helpful, and I thank God for the vision He gave me while there. My associations with Vanderbilt and the Peabody Normal were delightful. I can never forget Mrs. Winchester's Bible Class, largely made up of Normal students, who seemed to look upon our rectory as a resting place. I must add one word, that without the help of Mrs. Winchester I could not have done the work that I was enabled to do in Nashville.

Recollections of Bishop Manning

BY OWEN WILSON, M.D.

Rt. Rev. W. T. Manning, Bishop of New York, is at present slowly recuperating from an attack of pneumonia, with two relapses, due to over-exertion. He is now forced to spend his restricted energies to making history, not writing it; hence he has requested one of his old vestrymen to prepare the account of his rectorship at Christ Church.

It would be difficult indeed to understand the story of Christ Church at this trying period without some idea of the conditions existing. To Dr. J. R. Winchester is due the credit of the new church building. In May, 1867, the then rector, the Rev. W. J. Ellis, was complaining that only the want of room in the old church prevented rapid growth of the parish. The old building was manifestly inadequate.

The new enterprise was almost a necessity, yet it involved the burden of a huge debt, the sundering of old ties, the necessarily unpleasant differences of opinion among various members

of the parish. Dr. Winchester, fully appreciating the consequences, nerved himself to inaugurate this great work, and under him the present church was built. When finished there was a bonded debt of \$20,000 and a floating indebtedness of about \$6,000, which had been gradually reduced to about \$3,000 at the time of his resignation.

To better appreciate the enormity of this amount, the budget as recorded in the minutes of the Vestry for the year 1899, was \$5,080 and to meet this the possible resources were \$6,200, chiefly pew rents, 25 per cent of which, more or less, was uncollectible.

In perusing the minutes of the old-time Vestries, one cannot help being struck with their remarkable courage. The organ manufacturer was pressing for payment of \$500 several years past due. The plumber had a similar ancient account. On motion duly seconded, the parish Aid Society was asked to care for one, the Kensington Circle the other. At an early subsequent meeting the ladies reported both debts paid.

Vestry meetings were taken up chiefly with devising ways and means to delay importunate creditors, and they were not well attended, no wonder!

Perhaps quite naturally, on June 16, 1898, Dr. Winchester considered favorably and accepted the call to the parish of the Ascension in St. Louis. It was necessary to borrow over the vestrymen's individual endorsements \$650 in order to pay his own past due stipend, which was only \$2,500 per annum.

They were dark days when the Vestry was confronted with the task of securing a successor who would be able to sustain these burdens. The committee fully appreciated its responsibilities, and after a thorough canvass decided to suggest the name of a prominent churchman, a Virginian, everyone agreeing that none other than a Southerner would be acceptable.

The Vestry met at the home of the chairman, Mr. Hunter McDonald. After hearing the report, Bishop Gailor, who had been specially invited, ardently advocated the call of the Rev. W. T. Manning of St. Johns, Lansdowne, Penn., as the one man with sufficient faith and vision to save the situation, insisting that he be called and called at once. He received the unanimous call, and accepted, officiating first on October 30, 1898.

Immediately he began work with contagious energy and put every member of the congregation to work. We soon appreciated



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the reason for Bishop Gailor's seemingly high-handed insistence upon Dr. Manning's call. He at once attacked the floating debt and began mission work in various parts of the city. With the assistance of eleven lay readers, regular services were held in the City Hospital, North and East Nashville, and the mission of St. Andrews in West Nashville was revived. His special forte was in putting the men to work. In 1901 the bishop in his annual address to the convention called Christ Church the leading parish of the diocese.

On Easter Day, 1902, cancelled bonds representing over \$21,000 were placed upon the altar. With the exception of a sinking fund of about \$4,000 this amount had been raised by a whirlwind campaign of twenty-four days. Relieved of this indebtedness, the church was consecrated with beautiful and impressive ceremony on low Sunday, 1902. In this service Dr. J. R. Winchester happily participated, seeing the consummation of his efforts.

This story may be criticised for its financial or mercenary tenor. To this the writer would reply by quoting Dr. Manning's words, "Let no one look upon this as a mere financial or material undertaking. It is the most spiritual work in which we could have been engaged. Nothing is more truly spiritual than self-sacrifice and the most genuine self-sacrifice is represented by much of this money, as a study of the list of contributors will abundantly show."

Spiritual growth cannot be shown by statistics, but again quoting Dr. Manning, "There are two kinds of church members, Lifters and Leaners," and it is certain that the majority of the Leaners became Lifters.

In November, 1900, the work of the church became so heavy that it was necessary to secure the services of Rev. Mr. H. W. Wells as assistant rector. Years before, Dr. Winchester had requested an assistant, realizing it was impossible for one man to assume the clerical charge of such a large and widely disseminated congregation, but heretofore the Vestry had felt unable to assume this financial obligation.

As a concrete evidence of the spiritual growth of the parish during these four years, two members of the brotherhood of St. Andrews, Prentice Pugh and John B. Cannon, became candidates for holy orders. Among the well remembered features of this

regime was the mission by Dr. Rainsford in 1900; the wonderful Advent series of sermons by Bishops Dudley, Seymour, Gailor and White on death, judgment, heaven and hell. No history of these times would be complete without gratefully acknowledging the assistance of Dr. H. C. Tolman, Professor of Greek at Vanderbilt University, in all the work of the parish, both by actual service and advice.

Dr. Manning resigned on March 15, 1903, to become Vicar of St. Agnes Chapel, Trinity Parish, New York. Shortly afterwards he became rector of old Trinity, and in a few years was elected Bishop of the Diocese of New York.

To those of us who knew his work during these nearly five strenuous years, it was no surprise to see under his direction the magnificent Cathedral of St. John the Divine nearing completion, a wonderful tribute to his energy, but no more difficult or seemingly more impossible task than that accomplished at Christ Church.

Recollections of Bishop Reese

I assumed the rectorship of Christ Church in November, 1903, arriving in the city on the morning of Thanksgiving Day, and was with Mrs. Reese and one daughter, the guest of Mr. and Mrs. George B. Davison until we could find a place to live. This was a difficult thing to do at that time, as we could secure neither house nor apartment, but through the kindness of Mrs. W. E. Norvell and the late Dr. Richard Douglas, we were able to occupy the latter's house during the winter, his family being in Europe.

I officiated for the first time on the Sunday following, and continued as rector until May 15, 1908, when I resigned to be consecrated as Bishop of Georgia. The debt on the church building and chapel had been paid a short time previously and the parish had a fine new property, entirely paid for. There was no rectory, the previous one having been sold some years before, and it was not deemed practicable to purchase another. During my rectorship, therefore, there was no opportunity or necessity to add anything to the material fabric of the parish.

The interior walls of the church were painted during that period, which greatly improved its appearance, as they had not been colored since the church was built. My rectorship was other-

wise uneventful as regards physical improvements, and I spent my energies in the usual work of a parish priest, in the ministry of the Word and Sacraments, in pastoral service, and in the necessary administration of the parish, with such community service as I was able to render.

The local clergy of our Church made an effort during my time to inaugurate midday Lenten services for men in the business part of the city. They were held at least during one Lent and possibly two, but met with indifferent success. Probably the time had not come in Nashville for such services, and I mention them only because our efforts may have had some influence in preparing the way for the successful efforts made later.

It may be a matter of some interest to note that efforts were made to improve the organization of the Sunday School, as it was called in those ancient days, by grading the departments and classes of the school more in accord with modern methods, and particularly by introducing a regular curriculum of studies arranged for the several grades. This was necessarily imperfect because the Church had not then provided the carefully prepared textbooks which have since been issued in the Christian Nurture Series.

I cannot forbear mentioning with appreciation the intelligent and devoted co-operation and services of the officers and teachers, whose names are before me as I write, and also of the superintendent in my later years, the Rev. John S. Lightbourn, since gone to his rest. Some success was also made during this time in the organization and operation of a Sunday School Institute for the training of teachers in all the city Church Schools, the meetings of which were held in the basement of the chapel and were especially helpful to those who attended them.

In 1906 there was celebrated the seventy-fifth anniversary of the founding of the parish. A series of special services were held and an interesting and instructive historical address was prepared and delivered by the late Mr. S. M. D. Clark, and a handsome souvenir calendar prepared and issued by Mrs. W. E. Norvell and Mrs. James Kirkman, the proceeds from the sale of which were to pay the pledges of the Woman's Auxiliary that year. The calendar contained a brief history of the parish, with photographs of the church, of the Bishops of the Diocese, and of its rectors and assistant ministers from the beginning.

It is impossible for me to mention by name those many friends whose helpful service in many ways, and as members of the parochial societies, was so large an element in promoting the activities of the parish. I should not like to run the risk of omitting even unintentionally, the name of any one of them. But, I do want to record my happy and grateful recollection of the services rendered by the organizations. We were blessed with a devoted and efficient choirmaster, organist and a fine choir, whose members gave their services with such faithfulness. The memory of the beautiful music still abides with me, and as a part of this helpful service, of the choir committee.

The Parish Aid, Woman's Auxiliary, Junior Auxiliary, Babies' Branch, Chancel Society, Daughters of the King and the Church Periodical Club were all composed of consecrated women and girls and were constant in their devotion and labors for our Blessed Master. I remember especially the delightful occasions when the Babies' Branch under Mrs. Shipp's guidance, held its annual party and the little ones made all who were present feel themselves younger and happier as they witnessed their innocent and beautiful joy.

There was organized during my rectorship a society of young women known as the Girls of St. Elizabeth. These young women were grieved when they observed that the housekeeping of the church building was not as perfect as it should have been, and they determined that it should be cleaned and kept clean, and it was done under their supervision. The fabric of the Church was their special interest, and they also contributed by their labor and their gifts to the cost of decorating the walls. A housekeeping group of women, I have always thought, was needed for every church.

I recall with pleasure the names and faces of my friends, the Wardens and Vestrymen of that day. As I look over the list, I am, however, sadly reminded of how many of them, for whom I still have a strong affection, have passed over the river.

Nor do I forget the three chapters of the Brotherhood of St. Andrew, the Senior, the Junior and the Junior-Junior. The enumeration of their services and duties, as well as their names, recalls to my mind the many times when we conferred about and prayed for the spread of Christ's Kingdom among our men and

boys, and I hope that some of them or their successors are still active and faithful in this sacred ministry of prayer and service.

In concluding this very imperfect record of my rectorship, I must again bear my testimony to the fidelity and to the friendship of many of the members of the parish and to my esteem and affection for them. Many of them, after these nearly twenty-one years, have entered into Paradise. May God grant them increasing joy and felicity, "continual growth in His love and service," and may He grant to us who by His Mercy are still left to serve Him on earth, abundant joy in ministering the blessed Gospel of His love in our dear Lord in our words and in our lives, that His Kingdom may come and His Will be done, on earth as in Heaven.

Recollections of Bishop Mikell

Mid-summer in Charleston, South Carolina.

It is Sunday morning and the rector of the Church of the Holy Communion, who is staying for a time on Sullivan's Island to escape the heat, leaves the boat which has just brought him to the city wharf, and goes into the city for the morning service. The city lies simmering under a haze of heat. It is almost deserted. Every one who can has gone for August to the mountains or to one of the Sea Islands.

There is a scant congregation fanning themselves vigorously in the church. The choir is reduced to a minimum. The congregation is so small that the rector can notice the presence of two strangers, a dignified, very elderly gentleman and a younger man, and he wonders who they are.

Service over, he takes the boat back to the island, and here he finds a special delivery letter. It is from Dr. Lawton Wiggins, the great Vice-Chancellor of Sewanee, and it says in substance:

"Christ Church, Nashville, is considering calling you as rector. I am very anxious for a Sewanee man to have that important parish. As I have just heard that a committee of the Vestry is going to be in Charleston to hear you on Sunday, I am writing to let you know of their presence."

The rector said to himself: "So those were the two strangers . . . but Dr. Wiggins will be disappointed, for no one who saw that mid-summer service, would call the man who preached and conducted it."

But the next day Mr. S. M. D. Clark and Mr. Charles Martin came over to the island to see the rector and did extend to him a call to be rector of Christ Church, Nashville.

The rector of the Church of the Holy Communion was also principal of the Porter Military Academy, and two years of experience in both positions had showed him that it was not possible for one man to do justice to both, and he had decided to make some change, so the change he chose was to accept the invitation given by these gentlemen.

And that is how I became rector of Christ Church.

I entered upon the work in October, 1908. My first two impressions are still very vivid. I was told that Mrs. James Kirkman would know more about the members of Christ Church than any other person, and so kindly for several days that gracious lady, sincere Christian and devoted churchwoman came to my office and went over the list with me, telling me of the virtues of this one and the idiosyncrasies of that one, until I had learned quite well the pitfalls to be avoided.

And my first parochial call. It was to take her monthly money to a poor pensioner who lived in South Nashville. These were the days when the rector walked, or at best rode on the street car, before Mr. and Mrs. Robinson took him out behind their stylish horses or Mrs. Clarence Lewis and Mrs. Leslie Warner lent him their automobiles, and very long before the congregation, at the suggestion of Mr. Robinson, gave him a Dodge car for his own use. So I was told how to get to my destination that day in South Nashville, but I was not told that the street car did not return the way it went, and after my visit, I had a long and weary wait, and finally walked back again.

Throughout the years of my rectorship I found the Vestry strong in their support and ready in their sympathy. S. M. D. Clark, A. H. Robinson, W. E. Norvell, Norman Kirkman, Dudley Gale, W. S. Bransford, George B. Davison, Charles S. Martin, Joseph A. Gray, A. G. Brandau, R. H. McClelland, Douglas M. Wright, Charles Mitchell, Dr. Owen H. Wilson . . . through most of the years these men, with the rector, guided the affairs of the parish. Mr. Clark and Justice H. H. Lurton were made honorary Vestrymen. Through most of the years Mr. A. H. Robinson was Senior Warden and Mr. W. E. Norvell, Junior Warden. In 1914, when Mr. Norvell had served for twenty-five years as Junior

Warden, he refused re-election and was made an honorary Vestryman for life. In later years came Mr. John Howe Peyton to strengthen the life of the parish with his devoted service and generous gifts. In later years too, Mr. Charles Martin succeeded to the place of Senior Warden.

In the last year of my rectorship, the Vestry was strengthened by the election of Mr. J. H. Allison, Mr. W. R. Cole, Mr. Robert L. Burch, and Mr. W. H. Lambeth.

These are the men, though there were many others, not in official position, who helped greatly, who guided the affairs of Christ Church during the years when it was growing to a membership of a thousand communicants, becoming a great influence in the religious life of Nashville and attaining a notable position in the Episcopal Church in the South.

During most of these years the Rev. J. F. McCloud was assistant rector. His loyalty and devotion to the work contributed greatly to its success. The congregation was deeply devoted to him, and the rector constantly grateful for his ready help and whole-hearted cooperation.

Dr. H. C. Tolman, a priest of the Church, who was one of the most distinguished professors at Vanderbilt University, was always ready to help, assisting the rector at the celebrations of the Holy Communion the first Sunday in each month, and occasionally preaching and giving addresses which were always admired and appreciated.

During all the nine years I was rector of Christ Church Mr. Arthur Henkel was organist and choir-master. His musical ability, his reverence—more than all his lovable personality—made working with him a constant pleasure.

The music of the choir added much to the dignity and beauty of the church services. The organ recitals of Mr. Henkel, and the cantatas from time to time rendered by the choir made Christ Church a center not only of religious devotion but of musical culture for the whole city.

An interesting event in 1910 was the visit to Christ Church of the Right Rev. John Wordsworth, Lord Bishop of Salisbury. His picturesque personality, as well as his international reputation as a scholar and the historic interest of his See, make his visit well worth recording in the parish annals.

For some time it had been felt that a parish house was greatly needed both for the growing Church School and the increasing activities of the parish. In 1913 the movement was launched, and by the end of the year the needed amount was pledged or given, and on December 7, 1913, the new parish house was dedicated.

I do not think that many parish houses have been built so rapidly and with as ready response.

The Church School was now well organized. Mr. Henry McClelland was superintendent; Mrs. Albert Shipp was superintendent of the Primary Department, with Miss Matilda Porter as her assistant. Mr. Charles Martin, Mrs. E. W. Starr, Miss Katherine Lewis, Mr. J. H. Allison, Miss Josephine Farrell, Miss Mary Ewing were leading influences in the teaching force. Mrs. Elizabeth Fry Page was the leader of the Women's Bible Class and Mr. Douglas Wright was president of the Men's Bible Class.

The parish seemingly well equipped for its work, the rector now turned his earnest attention to the work which the parish ought to be doing for the missionary life of the Church, and secured the services of Dr. Robert W. Patton for a Missionary Conference, which was held in the parish in October, 1914. It was an effort to enlist the sympathy and contribution of every one of the thousand members of Christ Church to the support of the extension work of Christ's Kingdom. After the conference an every-member canvass of the parish was held, and as a result the pledges to the support of the parish were greatly increased and the missionary giving of the parish was more than doubled. So Christ Church took the lead in the movement which afterwards was known as the Nation-Wide Campaign, and which has revolutionized our whole Church work and giving.

At the request of Dr. John W. Wood of the Church Board of Missions, the rector wrote for the Spirit of Missions an account of "What Happened in Christ Church, Nashville." That account interested the whole Episcopal Church. The rector went to many other cities with Dr. Patton to put on similar conferences and campaigns, and so Christ Church had a large part and wielded a great influence in what was afterwards to be a great nation-wide movement for the advance in Missionary interest and giving.

The activities of the Parish were well sustained and Christ Church grew steadily in numbers and influence. This was due to the interest and activity of the Parish organizations. The

Parish Guild, under the leadership of Mrs. Thomas Malone and Mrs. Ring; the Chaneel Society, with such devoted members as Mrs. Hamilton Woolwine, Mrs. Owen Wilson, Mrs. C. C. Christopher, Mrs. Joseph Gray, Miss Katherine Berry, Miss Rebecca Porter, Mrs. W. L. Granbery, Miss Mary Ewing, and Miss Margaret Mitchell (afterwards Mrs. McCloud); the Woman's Auxiliary, with such leaders as Mrs. Charles Martin, Mrs. E. D. Richards, Mrs. Tyler Calhoun, Mrs. I. R. Wheeler; the St. Elizabeths Guild, with its able and active group of younger women—all these played a large part in the life of the parish and added greatly to its efficiency in service and beauty in devotion.

One of the most faithful and useful organizations was the Daughters of the King with the consecrated leadership of Mrs. Joseph Gibson and Miss Matilda Porter. Under their auspices the West Nashville Settlement was organized, and to their work of welcoming strangers and visiting in the parish is due the happy fact that all these years passed in peace and harmony, and without the slightest parochial dissension and unhappiness.

The men's organizations, the Brotherhood of St. Andrew, led constantly by Mrs. Charles Martin or Mr. J. H. Allison; the Junior Brotherhood of younger men and boys, the Men's Club, which was organized at that time—these also did fine work and were always ready to help and advise the rector in every way he asked.

And so these nine years of my happy life as rector of Christ Church pass into memory.

I think of the great Bishop in whose Diocese it was an honor to serve; of all those who helped in the work and gave of their time and interest and means to make Christ Church a force for righteousness in Nashville. I think of the beautiful home of Glenraven, where so often I found a place of rest and happy recuperation; of Mr. A. H. Robinson, who for most of the years was Senior Warden and who showed such constant friendship for me and for my family.

I remember with gratitude all those who are still at work in Christ Church helping to make it greater today than ever before in its history, and I remember those gracious churchwomen who have passed away, but whose memories, like scented lavender in old linen, linger to make life a better and a sweeter thing—Mrs. James Kirkman, Mrs. Love Woods, Mrs. K. P. Gale, Mrs. E. D.

Richards, Mrs. Alex Porter, Mrs. Charles Mitchell, Mrs. E. M. Polk, Mrs. Leslie Warner, Mrs. Norman Farrell.

And the memory of the Churchmen whose good example makes us stronger—Mr. S. M. D. Clark, Mr. W. E. Norvell, Mr. Dudley Gale, Mr. John Howe Peyton, Mr. A. H. Robinson, Mr. Norman Kirkman.

Those who are yet at work and those whose work in the Church militant is over, made the history of Christ Church during nine eventful years and made of my rectorship a time of happy service.

The last years of my rectorship were disturbed and finally darkened by the clouds of the World War. Its first adumbration was a great service of supplication for peace held in Christ Church, in accordance with a proclamation of the President of the United States, on October 4, 1914. But peace was not to be, and steadily the war clouds grew darker and nearer until our own country was involved and America declared war.

Our young men enlisted and went to the camps and finally over-seas. Our older men and our women added to their church work innumerable war activities. Our services grew more solemn, our supplications more earnest. While the work of the parish was greatly disturbed, the Church prayers and services were a sustaining strength and comfort to our people.

In June, 1917, I was elected Bishop of Atlanta and after a few more months of work among the people I had so deeply learned to love, I bade them farewell and resigned as rector to be consecrated Bishop on All Saints Day, 1917.

Christ Church--Its Fabric and Meaning

(As Seen through the Eyes of an Architect)

BY RUSSELL E. HART

ANY verbal description of a Gothic church falls far short of conveying an adequate conception of men's achievement in ecclesiastical expression during the centuries from about 1200 A. D., to the end of the Gothic manner of building. Physical forms are only incidental vehicles marking stages in the evolution of an idea, in this case the liberation from Pagan to Christian ideals and their crystallization in permanent materials. Far back of all visible effects, lies the determining spiritual motive slowly emerging through the medium of a structural formula employing stone, wood, glass, metal and clay products for its culminating solution.

One must take into account the fact that this church was built in 1892, the era of awakening of Gothic in America, and the revival in England. It followed, too, a stagnant period barren of worthwhile architecture of any kind. Notwithstanding this, there is apparent a very real sense of appreciation of the Gothic spirit both outside and within, in its frank simplicity, directness and sincerity. It evidences a laudable sense of caution in avoiding any marked departure from tradition, such as would command respect in the beginning of a style so new and foreign to American tradition. Comparatively speaking, the style is still new and exotic for several reasons not of any consequence here. In the light of this fact one rather marvels that this church exhibits so few characteristics deserving of adverse criticism. There are, to be sure, many things which if referred to the standard of present-day knowledge and appreciation, could be changed for the better, but one knows that there is good precedent for even these things.

The western (traditional, for this church fronts south) front presents a very commendable rose window with the jamb mouldings continuing down vertically to the usual splayed sill; a type from which grew the splendid western windows of the thirteenth

and fourteenth centuries. The space below is pierced by five lancet windows without cusping, which extend down to the high level of the gallery across this end of the church. In the wall below the gallery and underneath the large window there are twin lancets on each side the center line with a single order of cusping. These carry small round shafts in the outside jambs with foliated capitals at the spring of the arch, as do the doorways also. The "rose," however, dominates the situation if for no other reason than the rich mellow colors of the stained glass. This can and does compensate for a slight tendency to a pardonable heaviness of detail in the stone "tracery"; pardonable, perhaps, because this is characteristic of this period of early English Gothic; the detail generally faithfully reflects the spirit of the period.

The well-placed tower on the corner permits the nave roof to extend forward in unbroken line, enhancing the effect of length both exterior and interior, yet not sufficient to satisfy an ideal conception of this feature. It would be much improved if the roof extended unbroken to the chancel wall. One feels, too, that the low twin-gabled projection on the side is somewhat responsible for the apparent curtailment of length from the exterior especially.

This tower, alas! is incomplete and one must visualize the ensemble before any opinion of value can be rendered. The play of imagination can carry the vision to completion with fretted parapet surmounted by a delicately-proportioned spire of stone piercing the skyline with tapering graceful lines. Such are to be found in great numbers in the parish churches of England such as Worfield, Shropshire; St. Michaels, Coventry, and a host of others. Or one may complete the picture with the more sturdy and dignified belfry type, rising from buttressed base (already built), through blind story, pierced belfry, crowned by a richly-embattled parapet accentuated at the corners with turret-finials. For this there is distinguished precedent; where will one find more of emotional richness born of dignity and completeness than in Wrington, Somerset, or St. Cuthberts, Wells; these two outstanding examples come to mind without reference to authoritative data.

One can almost overlook the offense of rock-faced ashlar in beholding this finished picture of excellent composition and un-

mistakable Gothic spirit. These factors are absolutely essential, without which any church would be a complete failure, and possessing which, renders it immune to adverse criticism of a few questionable details.

On entering the nave either from the tower or the vestibule on the west side, the beholder involuntarily pauses before a mastering sense of rich mellow harmony of form, color and texture. Here the effect of length is emphasized more than on the exterior due to the continuity of nave piers and open wood ceiling only slightly broken by the stone arch marking the separation of nave and choir. The simple and effective design of ceiling has been so handled as apparently to reduce the width and enhance the length of nave. It is most pleasing.

The central portion is a simple pointed and paneled vault. The bottom chord of the roof truss is characteristically shaped and carries the vertical king post in the center to the crown of the vault. The base of the vault rests upon a series of corbels which are themselves the half of the traditional quadripartite vault forms. These in turn rest upon round shafts with foliated capitals, and extend down nearly to the intersection of the label moulds of the nave arches. In the cross arches of these supporting vault forms, are the heads of triple lancet windows of the Clerestory with a single order of very simple cusping. This ceiling has acquired that subtle, mystic atmosphere which only time can impart; this is equally true of the stone voussoirs of the arches and window trim. One can stand here under such a benign influence and feel that the often repeated and soul-satisfying ritual is cumulative and still lingers impressive in the depths of mysterious shadow glorified by the enriching effect of stained glass in the windows. The vista leads the eye unconsciously down the regularly recurring arched bays up to the chancel, and is gloriously completed by a superb reredos in carved oak, surmounted by a triple lancet window in the east wall (traditional) with the light filtering through the subduing colors of glass. One feels an inward urge to linger here, and as Lord Byron has expressed:

“. . . we inhale the ambrosial aspect;
Which beheld, instills part of its immortality;
The veil of Heaven is half undrawn; . . .”

As the eye wanders down to the floor it is met by the ancient appearance of the tile reflecting the colors of an oriental rug, dull, rich and devoid of garishness. In the chancel the tile is in smaller units and somewhat lighter in tone effect, with symbolic designs deftly placed at intervals.

One could wish that he might be led away from this delightful picture before the polished granite shafts come into view. Here is the one discordant note in this uplifting theme, one which is accentuated by an unpardonably high base stinting the height of nave piers, which are none too high from floor to spring of arch. The use of granite with unpolished surface would have been of doubtful propriety, but the glazed effect places it in the category of more serious error.

There is, however, much of excellence to condone a fault of judgment here. One can, by some physical contortion aided by strength of will power, obliterate from view these disturbers of an otherwise inspiring interior. The effect of the enlarged aisles on each side is one of distinctly early English Gothic, where they were functional and served the double purpose of circulation and additional seating capacity.

The few windows which are at present without the mellowing influence of stained glass are only temporary and will eventually take their place in the company of thoughtfully and lovingly executed gems of restrained brilliance to further enhance an interior assembled in well-nigh perfect accord by a combination of arts which have always served and still are serving as handmaids to religion. May their power increase and hand, eye and heart become more and more consecrated to appreciate this finest of the fine arts, that their serviee may approach more nearly the imperishable labor of the Gothic craftsmen when men wove their lives and character into those ancient fabries, where one may read "the chastened genius of the artist, starting forth in a hundred forms upon every stone." ". . . A sort of human creation, mighty and fertile like the divine creation, from which it seems to have borrowed the two-fold character of variety and eternity."

Memorials in the New Church

BY MRS. MARY WASHINGTON KIRKMAN

*With the introduction, supplement and arrangement by
Mrs. Charles S. Martin*

(This chapter on memorials in Christ Church is in itself a memorial.

It was written by Mrs. Mary Washington Kirkman, who was a life-long and active member of this parish, and whose ancestors were among its first members. Her lovely personality breathes through these words she has written, and recalls to all who remember her the beauty and charm of her character. It is peculiarly appropriate that she does in this way make her contribution to the history of Christ Church.

The reader will understand that the chapter which follows was written by Mrs. Kirkman, being supplemented by Mrs. Martin only where there is reference to memorials made since the former's death.)

YOUR children will ask in time to come, saying, What mean ye by these stones?" (John IV, 6.)

The Feast of the Resurrection seems a fitting time to take cognizance of the many beautiful memorials which are making Christ Church more and more precious and more and more full of symbolic teaching, which, Mr. Ruskin says, "is almost always employed by men in their most serious moods of faith. Thus symbolism constituted the entire system of the Mosaic dispensation; it occurs in every word of Christ's teaching; it attaches perpetual mystery to the last and most solemn act of his life, and as we watch thenceforward the history of the Church we shall find the declension of its faith exactly marked by the abandonment of symbolism."

Very fitly, as one enters Christ Church the eye does not pause until it rests on the spot where the highest act of Christian worship is celebrated. The entire work in the chancel was designed to show forth the Incarnation, the Crucifixion and the Resurrection, the great central truths of Christianity. These are represented in the lower and upper bronze panels of the

reredos and in the window still higher. The Last Supper, on the central panel of the altar, signifies that on the altar we receive the body and blood of our Lord Jesus Christ and become partakers thereby of His life.

The side panels on the altar represent the Old Testament type of the Sacrifice—Abraham offering Isaac—and the Old Testament type of the Lord's Supper—Melchizedek offering bread and wine to Abraham.

The side panels of the reredos represent the evangelists and Cherubim and Seraphim bearing witness to the three great cardinal points of our faith. And the angelic forms on the projecting reredos represent the heavenly host bearing their witness; the women at the sepulchre stand to bear their witness and likewise the angels in window above are witness to the same thing. The credence, bishop's chair, altar rail, and choir stalls are all designed in their architectural and carved forms to bear the same definite witness to these central truths of our Lord's life as the only hope of our life.

The five crosses inlaid on top of the altar signify the five wounds in the body of Christ. Just above the altar and on the full length of the reredos are richly carved the words of the Trisagion in the Communion Service; and below this, "Gather my saints together unto me, those that have made a covenant with me by sacrifice," from the Psalms. This text at one and the same time includes the memorializing of the departed in the congregation and sets forth the principle of the Communion of Saints.

The Parish Aid Society gave this work, excepting the beautiful bronze gates in the chancel rail, which were placed by Mr. and Mrs. Charles Mitchell, "To the glory of God and in loving memory of Mary Goodwin Mitchell," their young daughter. The text, "Lord, I have loved the habitation of thine house and the place where thine honor dwelleth," completes the inscription.

The chancel window was given by the late Mrs. Jane Washington, Mrs. J. C. Buntin, and Mrs. M. P. McGuire in memory of loved ones. The window sets forth the scriptural account of the Resurrection. Mary, the mother of James, Salome and Mary Magdalene have come to the sepulchre very early in the morning, bringing spices for the body of the Lord. They are met by the angel, who says to them: "Jesus, whom ye seek, is risen. He is not here." No window in the Church surpasses this in feeling



THE NAVE.

and significance as well as in color and beauty of design. One never tires of it, and its Easter message, "He is Risen," will carry comfort to sorrowing hearts as long as the Church shall stand.

The lectern was given by the Parish Aid Society in memory of Mrs. Sarah Allibone Nichol, for long years one of its faithful officers. It is a very beautiful piece of work of solid bronze, representing an angel with the gospel trumpet proclaiming the word to the end of the earth. This lectern, together with the pulpit and all chancel furnishing, was designed by Mr. Silas McBee, and all the windows in the church, with the exception of three, were made under his supervision.

The pulpit was erected by the Sewing Society "to the glory of God and in grateful remembrance of the long and faithful ministry in this parish of the Rev. William Graham, S.T.D.," eighteen years rector of Christ Church.

The litany stool in the middle aisle at the entrance to the choir was given by Mr. Charles S. Martin in loving memory of his mother, Cornelia Mayo Martin.

The font was made for the first Scottish International Exhibition held in Edinburgh in 1886. It was purchased by the Rev. Dr. Graham as a gift to Christ Church, in loving thought of all the little ones upon whose brow he had placed the sign of the cross, and for whom, he said, he felt himself bound to make continual intercession. It is made of Sicilian marble. Rising from the base are eight shafts with molded bases and cups on which rests a very elaborate molded and carved capital, which again supports the bowl, octagonal in form. The following symbols are carved in the panels: The Dove, with rays (emblem of the Holy Spirit), the Cross, the Agnus Dei, the Lily (purity), the Pelican feeding its young with blood from its own breast (type of Christ giving his blood for the Church), the monogram "I. H. S." in a foliated design, the double triangle (emblem of the Trinity). The cover to the font is made from a piece of oak taken from a very ancient house in the old town of Edinburgh.

There are three windows in the baptistry, one given by Mrs. Lindsley Coleman in memory of her mother, Mrs. Mary R. Brown. It represents the moment in the garden on the first Easter morn, when Mary, recognizing the Lord, falls at his feet crying: "Rabboni!"

The next window is a memorial of Mrs. George Cunningham, whose skillful and loving fingers on every Easter filled the font of old Christ Church with the lilies of the Resurrection. This window was put in by Mrs. Thomas F. Gailor and Miss Loulie Cunningham in loving memory of their mother.

The third very beautiful and rich window is in memory of Andrew Lee Woods, a little boy of seven, who comforted himself, when afraid of the dark, by repeating: "The Dayspring from on high hath visited us, to be a light to them that sit in darkness and in the shadow of death to guide our feet into the way of peace." The window represents the little child guided by the loving Saviour, and underneath are the words of the text mentioned. This memorial was given by Miss Mary Woods.

Continuing on the west side of the church, a group of three windows is dedicated to the memory of Charles S. Mitchell for some time senior warden of Christ Church, and one of the most beloved members of this congregation.

The design represents Our Lord as He delivered the sermon on the mount with the disciples grouped about Him.

To the right as one enters the Church from Broad Street are two exquisite windows. Without being told, one would see that they represent the "Spirit of Devotion" and "Ministering to the Necessities of the Saints." They were placed by Miss Ada Cheatham, the first "In memory of my mother, Elizabeth Davis Cheatham," and the second in memory of three dear sisters, Medora Cheatham, Maria Louise Chapman, Alice Cheatham Smith.

Next, on the same side, is a window in three parts, given by Mr. James Trimble in memory of his wife, Mrs. Laetitia Trimble, and their three babes. It is exceedingly lovely in treatment and in color. The first lancet represents the Madonna and Child, the second a female form with three little ones about her. In the opening above is a group of cherub heads. The inscription includes the texts: "God so loved the world, that he gave his only begotten Son," "If God so loved us, we ought also to love one another."

The next window on this side, also in three parts, was given by Mrs. Robert Thompson in memory of her father and mother, John D. and Eliza Wiles, her son, Robert Thompson, Jr., and her husband, Robert Thompson. It speaks of the love of Christ for

little children and of the joyful entrance into Paradise of those to whom is said: "Well done, thou good and faithful servant . . . enter thou into the joy of thy Lord."

There are two smaller windows on the same side. One is a memorial to Mrs. Mary W. Smith.

The design of the window is a scene in the home at Bethany, Our Lord seated, with Mary at His feet. It bears the inscription "The Master has come and calleth for thee; and she arose up quickly and went unto Him."

The companion window is a memorial to Lena Petric Tamble, the lovely young daughter of Mr. and Mrs. Peter Tamble.

The design pictures the parable of the wise and foolish virgins with the words, "And they that were ready went into the marriage with Him."

On the same side of the church a very beautiful and unusual memorial has been placed in memory of Mrs. Rebecca Allison Porter. It is a large stone cross set in the wall. The beautiful Easter lilies which are carved in bas relief on the cross are especially fitting as a memorial of the pure and lovely character they commemorate. A bronze tablet below bears the inscription: "To the Glory of God and in devoted remembrance of our Mother."

The "Calling of Matthew" in the west clerestory is a striking and beautiful memorial of Mr. William A. Goodwyn, put in by his wife. It illustrates the moment when Jesus "Saw a man named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me." The sailboat and blue waters of the lake in the background give an out-of-door atmosphere to the picture, while Matthew's arrested attention and our Lord's gesture of command are most impressive. The admonition, "Follow thou me," seems to pass on to us who look upon the window.

The next window on the west side was given by Mrs. John C. Brown in loving memory of her husband, Governor John C. Brown, and two daughters, Marie Brown McMillan and Daisy Brown. It is a glorious representation of the Ascension. The colors are very rich and the figures full of devotion, while the sense of movement is so great that one could easily imagine the disciples rising and returning to Jerusalem with great joy.

A companion memorial has been placed in the next large clerestory window to Mrs. John C. Brown by her son.

It was designed by Tiffany and represents the Second Coming of our Lord.

The exquisite coloring is very striking. It bears the inscription, "For she loved much."

As yet there is but one window on the east side of the clerestory, and that is a memorial of the three children of Mr. and Mrs. Leslie Warner. The design represents "The Home at Nazareth." It is a beautiful specimen of art glass, made by Tiffany and Company, and was designed by Mr. Louis Tiffany himself. The most skillful workmen in his establishment were engaged for over a year in its manufacture. The delicate colors, the exquisite flesh tints, the grace and ease of position show the work of an artistic hand. The thought of Jesus as the Lamb of God and as the Light of the World is symbolized by the figure of the Christ Child holding a lamb in his right arm and carrying a lantern in his left hand. Around the waist is the girdle, symbolic of the rainbow of promise, which is brought out by the opalescent tints characteristic of the Tiffany glass.

The beautiful rose window looking on Broad Street is a memorial of Mrs. Jane S. Washington, and was the gift of her children, Mrs. Joseph E. Washington, Mrs. G. N. Tillman, Mrs. D. Shelby Williams, Mrs. John Helm, Mrs. Felix G. Ewing, and Mr. George A. Washington. It embodies the double theme of the written word, sent by messengers to all the world, and Him who is Himself the "Word made flesh."

The five lancets below are still vacant. They are still needed to complete the significance of the window. The plan is to fill them as follows: In the first lancet, Moses with the Book of the Law looks up to him who is prefigured in the Law; next will be David, the sweet singer of Israel, who, with his harp, chants the Messianic psalms; in the central lancet we see St. Stephen looking up and beholding Jesus at the right hand of God; then will come St. John, The Baptist, crying, "One cometh after me, the latchet of whose shoe I am not worthy to unloose"; last is St. John the Divine looking to the Christ and proclaiming: "In the beginning was the Word, and the Word was with God, and the Word was God." When completed, this will be one of the richest and most satisfying windows in the Church.

Since these words were written and their author has passed into the fuller life, the last two windows of the group have been

completed according to design, and are a memorial to her. I am sure she would be satisfied with the richness and beauty of the two commanding figures, St. John, the Baptist, and St. John, the Divine. Both windows are a memorial to her and bear the inscription: "They that turn many to righteousness shall shine as the stars forever and ever.—Mary Washington Kirkman."

The central lanceet is also completed. It represents St. Stephen kneeling and bears the words: "Stephen a man full of faith and of the Holy Ghost. In loving memory of Elizabeth Crutcher Maney."

The beautiful chaste communion service was the gift of a small band of women and the Rev. Dr. Graham. So far as can be recalled, they were Mrs. Sarah A. Nichol, Mrs. Maria W. Kirkman, Mrs. Jeanette L. Woods, Mrs. Mary W. Kirkman, Miss Anna Gale, Mrs. Katherine P. Gale, Mrs. Caro F. Clark, Mrs. Rebecca C. Shepherd, Mrs. Martha Armfield, Mrs. Bettie C. Maney, Mrs. Delia B. Robinson, Mrs. Sarah S. Beech, Miss Josie Woods, Miss Sallie Frazer, Miss Nellie Cunningham, and Mrs. Georgine C. Bell.

The ciborium, in which are kept the wafers before consecration, is the gift of Mrs. Frances G. Ring in memory of her husband, Dr. F. W. Ring. This is one of the most beautiful memorials. It is a box of silver surmounted by a cross, in which are set five diamonds. In front is the sacred monogram, "I. H. S.," inclosed within the vesica. Around the entire box runs a graceful vine with the Trefoil, the emblem of the Three in One.

The pocket communion service, which the rector uses in the visitation of the sick, was made from the chalices of the old service, which has probably been used since the parish was organized in 1826. One piece is marked, "Rebecca Sims;" the other "Mrs. Margaretta Trimble."

The beautiful altar desk and a rich altar service book were given in loving memory of Ethel, Josephine, Leonide, and Kate Gale by their mother, Mrs. Katherine P. Gale. It bears the words: "He giveth His beloved sleep."

The largest pair of solid brass vases were the gift of a faithful, loving and beloved negro woman. They bear the inscription: "Given by 'Aunt Viney' to the glory of God and in loving memory of 'Mistis', Mrs. Thomas Washington."

The next pair in size are in memory of Miss Mary Dana, daughter of General Dana, U. S. A. They are a tribute to the devoted kindness of the rector, Rev. Dr. Graham, and of a member of the Parish Aid Society during Miss Dana's last illness. The smaller vases were given by Mr. Silas McBee.

The prayer books and hymnals for chancel use are a memorial of Elizabeth Brown Burch, given by her mother, Mrs. John C. Brown.

The four electric fans were placed in the chancel by Prof. S. M. D. Clark to add to the comfort of the choir and in memory of his wife, Mrs. Caro F. Clark.

The exquisite altar cross was the combined gift of "The Bell Society" and St. Agnes Guild. The jewels with which it is studded are memorials of those whose names are inscribed on the reverse side of the cross: Katherine Howard Lurton, Daisie Brown, Dr. Thomas Gale, Alexander S. Bradford, Johanna Ellis, Catherine Kirkman, Ann L. Willaner, Harold Wills, Bessie Blackie, Berrien Blackie, Sarah Allibone Nichol. It is planned to add to these names that of Eleanora Willaner Wills, since Mrs. Wills was so largely interested in collecting the funds for the cross. "The Bell Society" of which she was president, had for its object the purchasing of a chime of bells, but as the completion of the tower of the church was not likely to be soon realized, the original plan of the society was abandoned.

The very beautiful processional cross is a second memorial of the little ones of Mr. and Mrs. Leslie Warner.

The beauty and dignity of the altar have been very much enhanced by the addition of the candles. The handsome eucharistic candlesticks, another gift from Mrs. Leslie Warner, are a memorial to her husband.

The seven branched candlesticks, which are such a distinct addition to the "beauty of holiness" at the festival seasons of the year that one wishes they might be always present, are a memorial to Mr. Myron K. Peck, given by his wife.

The brass cross on the credence table bears the inscription: "To the Glory of God," in memory of W. H. Peck.

The hymnal board to the right of the chancel is a memorial of Bessie Lee, little daughter of Mr. and Mrs. William S. Bransford, and was given by her parents.

The hymnal board to the left of the chancel is the gift of the Guild of the Epiphany, a boys' junior society conducted by Mrs. P. M. Tamble.

The hymnal board in the back of the church is a thank offering given by Frances and Elizabeth Manning, the little daughters of the Rev. W. T. Manning, D.D.

The large Bible on the lectern is a memorial of W. L. Brown and A. M. Brown, and was given by Mrs. Elizabeth Brown Coleman, who also gave the silver spoon used in the communion service.

An additional memorial is made by Mrs. Coleman to her husband, in the form of silver book markers.

She has made many other memorials of less permanent character in gifts of altar linen.

There are other memorial linens. One especially beautiful is an altar cloth made by Mrs. Lena Hillman in memory of her mother. It has a deep lace frontal of hand-made lace in which are woven ecclesiastical designs and the words, "I am the Bread of Life."

Another linen altar cloth, made by Mrs. Felix Smith, is of very beautiful workmanship.

A gift by a former communicant of the parish, Mrs. Margaret Porterfield Taylor, is a full white festival set, composed of a frontal and altar cloth and cover for the pulpit and litany desk. The gift has a unique interest, in the fact that the white brocade from which it is made was the wedding dress of the donor. It is richly embroidered in Easter lilies, the white thread of the embroidery showing up on the rich cream of the silk, yellowed by age.

The alms basins were given by the Sewing Society, and the basin for presenting the alms was the gift of Mrs. W. G. Spencer in memory of her husband, William Gordon Spencer, captain and surgeon, U. S. A., and a devoted churchman.

Another pair of alms basins is a memorial to Mrs. Leslie Warner, given by the Misses Porter.

The large brass ewer is inscribed: "Mary Burch Schiff. Baptized December 12, 1890." This little girl was the first child baptized in the new chapel which preceded the building of the church. Her mother, Mrs. Charles Schiff, gave the ewer in the name of her little one.

The four windows in the rear of the church are the latest additions to the memorials. They represent the four evangelists, St. Matthew, St. Mark, St. Luke and St. John, and are memorials to Augustus Hammond Robinson, William Edmund Norvell, William Dudley Gale and the Rev. Dr. Herbert Cushing Tolman—men whose long and devoted service to Christ Church has made their influence a permanent part of the life of the parish.

Mr. Robinson was a vestryman for many years, and a senior warden. Mr. Norvell was a vestryman for thirty-seven years, sixteen of which he was junior warden, and the last six an honorary vestryman. Mr. Gale was vestryman for thirty-two years, and during most of that time was treasurer of the parish. Dr. Tolman, professor of Greek in Vanderbilt University and dean of the Academic department, though having no official position in the parish, was never too busy to respond to the call of the six rectors during his life in Nashville, and served gladly as pastor, preacher and priest during their ministry.

The first three windows are the memorials of Mrs. Robinson, Mrs. Norvell and Mrs. Gale, to their husbands. The St. John window is a loving tribute to Dr. Tolman, by devoted friends of his, who were joined by the five rectors who now are bishops in the Church.

As the four evangelists, each telling the story of Christ as it came to him and impressed itself on his mind, have given us a richer record of that wondrous life than could have come from any one writer alone, so these four Servants of the Christ have contributed, each in his way and according to his own genius, to the upbuilding of the Church and the manifestation of Christ in the modern world.

On entering Christ Church one is greeted by a very unique group of memorials. There is a massive stand which is dedicated in these words: "To the Glory of God and in loving memory of Augustus H. Robinson. He walked with God in the light of the word. He now walks with God in the light of the Lamb."

Resting upon this stand is the Book of Remembrance in which are recorded thank offerings which are devoted to the endowment of Christ Church. The book is of morocco, richly embossed with metal, having in the center a Greek cross in metal, surmounted by a large amethyst. The leaves of the book are very exquisite

in workmanship, having been illuminated by the Rev. Arthur Howard Nall. It is a memorial of Reba Wilson Gray.

Completing this group of memorials, there hangs a lamp of beautiful design given in memory of John Weber, who gave his life in the World War.

In the wall behind the southeast vestibule door will be found a stone, interesting from the fact that it was taken from the Tower of York Minster and dates from 1345, during the life of Archbishop Melton. It was brought from England to Christ Church by Mr. and Mrs. George B. Davison. Mr. Davison had the pleasure of climbing the tower and seeing the stone removed, so we know it is genuine. The mosaic in the floor of the vestibule was picked up by Mr. Davison in the hallway of the house of Glaucus, in Pompeii.

Mr. Dennedy, the stone mason who built Christ Church, served his apprenticeship in the same quarry from which Glasgow Cathedral was built, the foundation of which was laid in the twelfth century, and the building completed in 1470 A. D.

“When the young go away with their hands full of unblown roses, who should lament that they did not stay to sit under leafless trees? Let us consider of all of our holy dead that the lessons they learn now are not learned with pangs, but easily, while they sit under the eyes of Him who loves them more than we ever could.”

“Far out of sight, while sorrows still enfold us,
Lies the fair country where our hearts abide;
And of its bliss is naught more wondrous told us
Than these few words: ‘I shall be satisfied.’”

Over the door of a certain church were inscribed these words: “This is not my house, but Jesus Christ’s. This door does not want him who enters to bear a name, but to bear a sorrow.” The Church of Jesus Christ cares not for name or reputation, but it rejoices to find a need and relieve it. Can this be said with truth of my Church?

Starting Other Congregations

BY CHARLES S. MARTIN

FROM the first seed sown in Nashville, when Christ Church was given to the city, ten missions grew in the years that bring us up to the present.

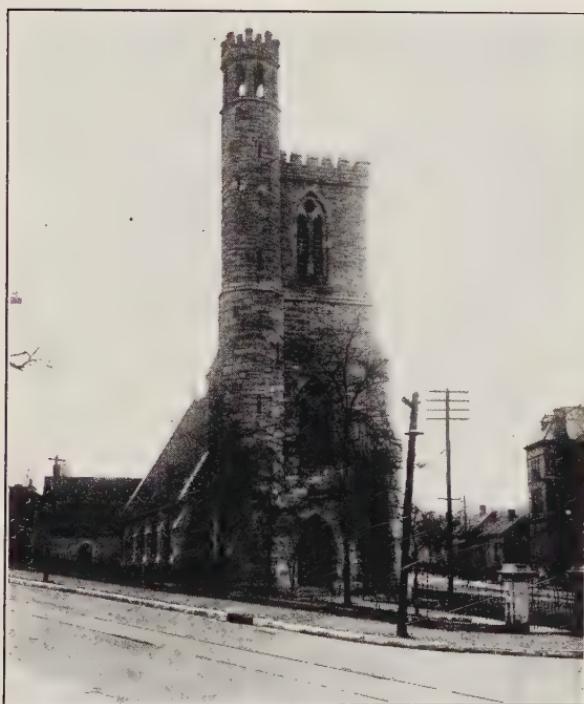
Some of them abundantly fulfilled the mission for which they were created; then because of varying circumstances gave way to other enterprises of the Church. But of that number, several stand today as the center of parishes playing splendid parts in the work of the Church.

Holy Trinity in 1849 became the first of these missions in Nashville. Its establishment was due to the energetic efforts of the Rev. Charles Tomes, then rector of Christ Church. First known as St. Paul's Chapel, and at first under the pastoral care of the Rev. J. P. T. Ingraham, the mission received in 1852 the name of Church of the Holy Trinity.

On May 7, 1852, the cornerstone of the church was laid, after its ground had been given by M. W. Wetmore. In 1853 the first services were held in the new church. It is an interesting fact that the church was erected largely by funds contributed by friends of Mr. Tomes in the Eastern states.

Holy Trinity's first rector, the Rev. James Rogers, took charge in October, 1851, and after his resignation in 1853, the parish was without a regular pastor until the coming of the Rev. Mr. Harlow in October, 1855. After two years of service, he was succeeded by the Rev. Charles T. Quintard, then rector of the Church of the Advent. He was assisted by the Rev. Mr. Harris, a recently ordained deacon.

Then came the disastrous consequences of the Civil War, and in 1862 services there were discontinued, and the church building was used as a powder magazine. Its baptismal font was converted into a trough for watering horses!



HOLY TRINITY CHURCH.

For the next twenty years Trinity Parish was served by several ministers, who frequently divided their time with other work in the city.

On September 12, 1886, the Rev. M. Cabell Martin became rector of the parish, in connection with his work in St. Peter's Parish, and during his rectorship the church building was at last completed, the grounds improved and a handsome iron fence bought to enclose the property. The church, one of the most beautiful and perfect specimens of architecture in the city, was consecrated on May 27, 1888.

In 1892 Mr. Martin's failing health necessitated his resignation, and he was succeeded by the Rev. J. L. Sculley, who on March 1, 1895, was succeeded by the Rev. S. B. Hillock. After the resignation of the Rev. S. B. Hillock the parish was without a rector for some time, and, the locality having been practically given over to colored people, the bishop of the diocese thought best to allow the use of the church building by the colored members. Since that time it has remained as a mission of the diocese for colored people under the same style and name, Church of the Holy Trinity.

Among the more prominent citizens of Nashville who labored unceasingly for the success of the work, during their lifetime, were George R. Knox, J. W. Fisher, P. M. Radford, W. M. Hunt, Harry Fisher, and Charles Shepherd.

St. Paul's Chapel

During the rectorship of the Rev. M. Cabell Martin, 1881-1892, a lot was secured and a chapel erected on Wharf Avenue, South Nashville, where a Church School was organized and evening services conducted for several years. Known as St. Paul's, it was a mission of Holy Trinity Church.

St. Anne's 1856

In 1856 Dr. John Shelby gave to the Rev. Charles Tomes, then rector of Christ Church Parish, as trustee for the Protestant Episcopal Church in Tennessee, a lot on Oak Street in Edgefield. It was nearly two years afterwards, however, before any effort was made to build on the lot.

On July 29, 1858, at a meeting held in a school house in Edgefield, presided over by the Rev. C. T. Quintard, it was decided to organize a mission under the name of St. Stephen's, and the Rev. Wm. D. Harlow took charge on March 9, 1860. The frame building was completed in September, 1860, the congregation having met previously in a room known as Jamison's Hall.

During the war, the church was necessarily closed, but at the termination of hostilities, was reorganized and placed under the care of the Rev. J. H. Bowles.

About this time Mrs. David Williams made a present to the church of a lot to assist in paying the debt on the parish, and the name of the church was changed to St. Anne's.

For the succeeding ten years the parish continued a steady growth under the ministrations of the Rev. L. P. Tschieffely, the Rev. F. R. Holman, the Rev. W. J. Ellis and Rev. A. O. Stanley.

The Rev. T. F. Martin of Virginia came to the parish in March, 1879. During the following year the Vestry decided that a better location was desirable and purchased a lot on Woodland Street, selling the old property in part payment. On May 11, 1882, the cornerstone of the present St. Anne's Church was laid by Bishop Quintard, the first services being held in the new church on Christmas Day, 1882. In 1889 the rectory was built on an adjacent lot and subsequently a handsome parish house, known as Martin Hall, was erected in the rear of the church.

After a faithful service of twenty-five years as rector and rector emeritus, the Rev. Mr. Martin died in 1904 and has been succeeded by such eminent clergymen as the Rev. Mr. Laird, the Rev. M. P. Logan, the Rev. Mr. Harrison, the Rev. Mr. Gilman and the present rector, the Rev. A. D. Ellis.

The parish is now rated as among the most substantial in the diocese.

St. Stephen's

In 1892 a mission was established in Northeast Nashville by members of the Brotherhood of St. Andrew, under the pastoral charge of the Rev. T. F. Martin, the then rector of St. Anne's Parish. This work was successful for several years, but after the death of Mr. Martin this mission was closed and the property disposed of.



OLD CHURCH OF THE ADVENT.

Church of the Advent
1857

On April 15, 1857, a number of communicants of Christ Church Parish met in a room over Berry's Book Store, No. 30 Public Square, and organized the Church of the Advent, the Vestry being elected with instructions to call the Rev. Chas. Tomes as rector. Mr. Tomes accepted the call and June 13 was fixed for the date of the first services, to be held in Odd Fellows Hall. On June 7, however, Rev. Mr. Tomes became ill and died on July 10.

On August 13, services were renewed in Odd Fellows Hall under the temporary charge of the Rev. W. O. Harlow, and with 54 communicants.

In January, 1858, the Rev. Chas. T. Quintard, D.D., took charge of the work and remained as rector of the parish until the beginning of the Civil War, when a majority of the young men of the parish joined the Southern armies. The rector felt it his duty to accept the office of army chaplain and went with them.

In 1858 a lot on Vine Street was purchased and the foundation and basement of the church was built. During the war the work was necessarily suspended, but after the fall of the Confederacy in 1864, Dr. Quintard returned to the city and began the work anew, although finding the congregation very much scattered. In the fall of 1865 Dr. Quintard was made Bishop of Tennessee. The parish at this time was very much in debt and it was decided to roof the basement as a temporary structure, where services were conducted until the completion of the church, March 31, 1866.

The parish was in charge of the Rev. James Moore from November 26, 1866, until February, 1869, and under the Rev. Thomas B. Lee from 1869 until 1870, when the Rev. John M. Schurar took charge and remained until February, 1872.

At the time of the great yellow fever scourge in West Tennessee, Mr. Schurar remained faithful to his post, ministering to the sick and dying and burying the dead, until at last he was attacked by the dread malady. As he was approaching death, and knowing that there would be no one to perform any religious services over his remains, he called for his prayer book, read

through the entire burial service aloud and then peacefully resigned his spirit to the hands of his Maker.

From this time until 1881 the parish was served by the Rev. Messrs. Edward Bradley, C. P. Dorset, F. A. Shoup, D.D., and W. G. G. Thompson.

On May 1, 1881, the Rev. Wm. C. Gray, D.D., became rector. The front gable of the church, which had so long been enclosed with boards, was now completed and the beautiful stone porch added. Dr. Gray found the parish in a very depressed condition, with a debt of \$9,000 on the church. He succeeded in paying this off and presented the building for consecration on Easter Day, 1887. Upon the election of Dr. Gray to the Bishopric of Southern Florida, the Rev. Mr. Dagan assumed charge on Passion Sunday, 1893. He was succeeded by the Rev. Mr. Ogilby, and after this short pastorate the Rev. E. A. Bazett-Jones assumed charge and remained several years. During this time, in 1910, the property on Sixth Avenue, North, due to its proximity to the Mother Church on Ninth Avenue and the growth of the city to the west, was sold and the present handsome church and parish house built on the corner of Seventeenth and Edgehill Avenues.

Under the able and devoted pastorate of the present rector, the Rev. Prentice A. Pugh, this parish continues to grow in strength and influence, and is an ornament to the diocese.

One cannot think of the Church of the Advent, amid her many vicissitudes, without remembering William Simmons, a staunch and devoted churchman of the old school, who as senior warden gave unstintingly of his time and money, and for many years was the mainstay of the parish.

St. Augustine

During the rectorship of the Rev. William C. Gray, D.D., a mission and industrial school for colored people was organized and a building secured on Eighth Avenue, North, which was successfully conducted by devout women of the Church of the Advent for several years. This work, however, was discontinued when the Bishop of the Diocese gave the beautiful Church of the Holy Trinity for the use of colored people in the city.



THE REVEREND M. CABELL MARTIN.



ST. PETER'S CHURCH.

St. Peter's
1866

St. Peter's Mission was organized June 10, 1866, by the Rev. W. T. Helms, assisted by earnest women and laymen of Christ Church. A room on Jefferson Street in North Nashville served as the first chapel. Afterwards the congregation met in a room on North Summer Street. A desirable lot was purchased and the erection of a church building begun on May 4, 1868. In June of that year a tornado passed over this portion of the city, entirely destroying the building. Fortunately, only the shell of the building had been completed.

In February, 1869, the church was rebuilt and completed, when the Rev. Mr. Tschieffely took charge of the work and served until September. Mr. W. T. Helms again took charge of the work in 1871 and continued until 1874. At the close of Mr. Helms' ministry the work was given over entirely to the management of Christ Church. A Sunday School was at once gathered together by the ladies of Christ Church as teachers. This proved successful from the beginning and, indeed it is to this Sunday School that the success of St. Peter's Mission is largely, if not entirely, due. Among those faithful women, special mention should be made of Miss Cunningham, now the wife of the beloved Bishop of Tennessee, and Miss Mary Woods, who at times of great inconvenience and self-denial labored unceasingly for the upbuilding of the mission. This work was faithfully assisted by Fred Goes, who furnished transportation on Sunday by means of a grocery wagon.

In the spring of 1878, Dr. George S. Blackie, a devout lay-reader of Christ Church, began holding divine services at St. Peter's, and each Sunday morning until within a few months previous to his death this faithful and much lamented layman was to be found leading the devotions of the people in the beautiful liturgy of the Church.

In September, 1881, the Rev. M. Cabell Martin, then a candidate for orders, was placed in charge and remained until 1892. During this rectorate St. Peter's Mission became a parish and prospered greatly. The parish was successively served by the Rev. B. B. Ramage, the Rev. Alex Patterson and the Rev. W. C.

Robertson, during whose latter ministry a parish house was built adjoining the church edifice.

In recent years the parish has been placed under the charge of the Bishop of the Diocese and the Diocesan Council with Robert Jackson as the deacon in charge.

Church of the Redeemer 1890

During the rectorship of the Rev. J. R. Winchester, D.D., now Bishop of Arkansas, in 1890, this mission and Church School was organized in North Nashville and was successfully conducted for several years in a residence especially rented for the purpose. From January 15, 1893, the work was placed in charge of George H. Kimberley, superintendent, representing Christ Church Chapter of the Brotherhood of St. Andrew. He was ably assisted by Misses Addie and Sarah Hunt of Christ Church Parish. At one time the enrollment of pupils numbered 104, and in one year the number of baptisms was reported as sixty-seven and the number of confirmations ten. The devoted work of these godly and devout women is worthy of all praise, and the seed sown by them in this mission has borne fruit in the lives of many of the prominent workers now members of St. Peter's and other parishes. Upon the death of the Misses Hunt and the removal of Mr. Kimberley to Baltimore, this work unfortunately was discontinued and has never been revived.

St. John's 1877

In 1877 a Church School was organized on Hayes Street under the supervision of Prof. S. M. D. Clark, and was a very successful adjunct to Christ Church Parish. A building was erected, largely through the energetic efforts of Professor Clark, aided by funds provided largely by members of Christ Church Parish.

In 1885 it was decided by the Vestry of Christ Church Parish that the locality was no longer a mission field, being so near the site of the new church and parish house on Broad Street, and that this building on Hayes Street should be sold and the receipts applied to other work in Christ Church Parish.



ST. ANDREW'S CHURCH.

St. Andrew's Mission 1889

In 1889 the West Nashville Land Company gave to the diocese a lot 75 by 150 feet, with the condition that a church should be built there. In order to secure the lot, the Rev. W. C. Gray, rector of the Advent Church, at his own expense, built the foundation for a chapel. In 1891 Charles S. Martin, then president of the local council of the Brotherhood of St. Andrew, assisted by the young men of the brotherhood, began holding services regularly in the hall of the local hotel and subsequently in the depot of the N., C. & St. L. Railroad.

During this time a sufficient amount of money was secured for building a chapel on the foundation above referred to. The building was completed in 1892 and services regularly held there every Sunday until April, 1893, when the church building was entirely destroyed by a tornado which swept that part of the city. Not to be dismayed, the brotherhood, with the assistance of the churchmen of Nashville, went to work to rebuild a more handsome structure. This building was completed for use by October, 1893, and services regularly held there until September, 1896, when during another severe storm the building was struck by lightning and destroyed.

In 1900 Mr. Martin again, with the assistance of members of the brotherhood, came to the rescue and secured a sufficient amount of money to build the present church edifice. The location of the building was not deemed advantageous for the work of the Church, and in 1927 a lot was purchased on Forty-sixth and Park Avenues and the church building moved to this lot. The lot is sufficiently large for a larger church building and efforts are now being made to raise sufficient money to build a more handsome structure, using the present building as a parish house.

For several years, this flourishing mission has been under the efficient charge of the Rev. J. Francis McCloud, associate rector of Christ Church, assisted by the lay readers of the parish.

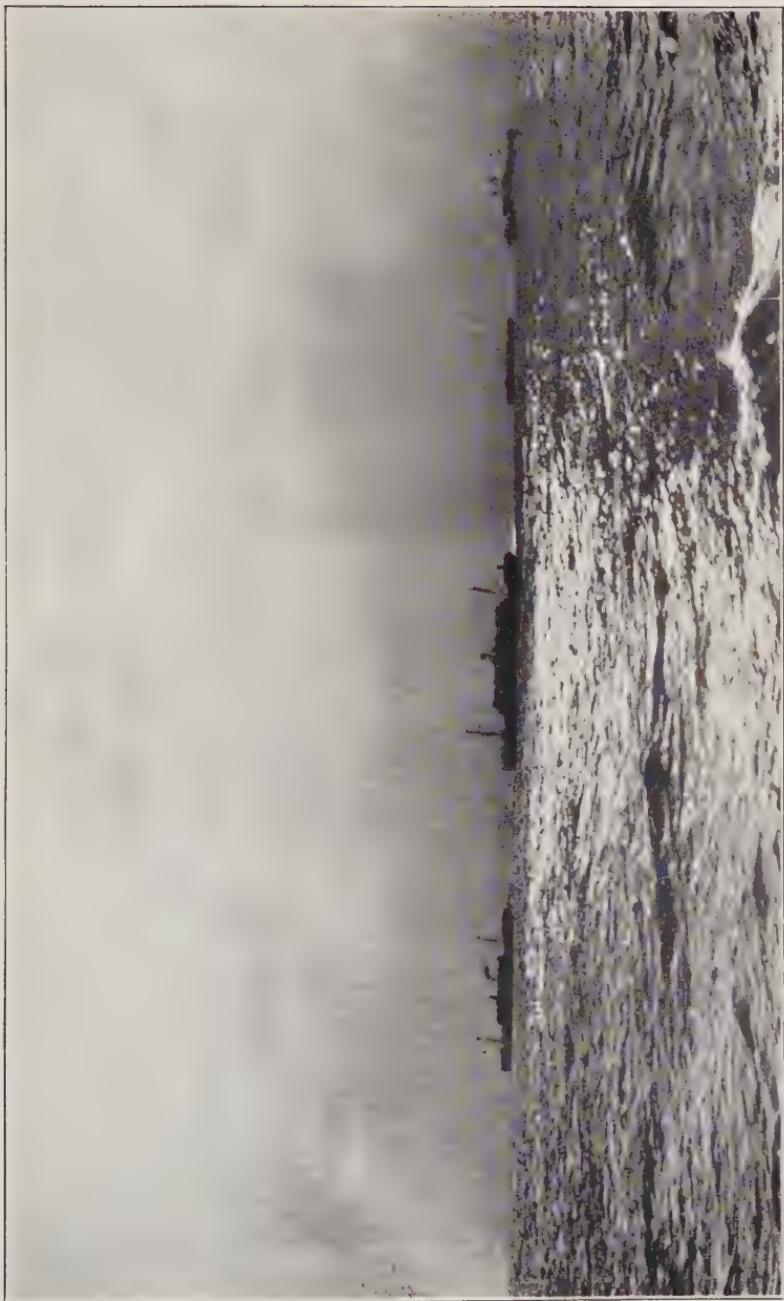
No account of this mission would be complete without the mention of the names of Miss Emma Rich, the Misses Martin and the late William Haswell, who from the inception of this work, through storm and stress, have been faithful and loyal in every way.

In the World War

BY CAPTAIN WALTER STOKES, JR.

ASOLDIER in his observation post, high in the limbs of some beech tree, or deep in a shell hole near some crest, scans through his glass a seemingly lifeless sweep of countryside. He has wearied of gossip with his companion. And, like an ancient shepherd, he becomes thoughtful. Over beyond the valley, shielded by trench and wooded stretch and ruined town, lies hidden the advance guard of another people. A strange people they seem to him; because, for months or years, his contact with them has been confined to a death struggle upon the field of battle. Yet, the thought creeps into his mind that those thousands opposing his own thousands must be men very like himself, enduring the same hardships and capable of the same joys; experiencing the same loves and harboring the same hate; and, like himself, tracing back along thousands of different threads, which wind their way through support and reserve lines, past field guns and howitzers to transport lines and railheads; and, thence, out of the area of shattered villages, through increasing stages of life and civilization until the countless threads inevitably find their ends in countless homes, where wait and pray as anxious hearts as in any land, where life is viewed with the same mystery and the world with the same concern. He knows this must be so, yet the idea of civilization lying beyond and leading up to that lifeless slope is a fantastic thought. Almost equally fantastic seems the thread which has brought him forward to that observation post. It has unwound in great length along a strange and arduous, but fascinating course; and what or where its end will be he knows not—but always his hope is that it will end where it began, in his home.

The eighty-five service men and two service women of Christ Church, scattered as they were from one end to the other of a widespread battle line, were conscious of no unity as a group, but let them follow to the rear their eighty-seven threads leading back



THE START OF THE GREAT ADVENTURE

to their eighty-seven ends in about as many homes, and it will be seen that each thread touches but one common point of passage, that point being Christ Church, Nashville. The eighty-seven individuals may have attended different schools, or they may have moved in different circles. It may have been the lot of one to sweep the English Channel in search of submarines, of another to have flashed for a moment with a sublime ecstasy of manhood in advancing to meet death; or, of another to have played his part more simply, but with as great devotion. Whatever they were and wherever they stood in the performance of their duty, the threads of all ran through the open doors of Christ Church, a mother common to them all. Thus, they did possess unity. Nurtured and swayed by the mother's gentle influence, the sons went forth to war impressed with the stamp of her character.

Could these eighty-seven sons and daughters have followed back their threads to the point where they might look within the church during 1917-18, they would have seen standing solidly behind them the entire membership of the parish, mobilized in prayer and effort, under the leadership of the Rev. Henry J. Mikell for the first six months, and of the Rev. Edward E. Cobbs for the last year. They would have seen the flag of their country beside the cross in the processional, and the flags of their allies swinging from the side walls of the nave; and they would have felt radiating from this sanctuary, like current from a giant power station, a stream of energy which untiringly turned the wheels of war at home.

Twenty-one women of Christ Church, who received medals from the American Red Cross for having each performed a minimum of 800 hours of work, contributed the astounding total of 30,058 hours service between April, 1917, and June, 1919. The name of Mrs. Frank Ring stands first in this distinguished group, with a total of 3,225 hours to her credit. Miss Lizinka Farrell (now Mrs. Donald Southgate) was second with 2,444 hours, and Mrs. Charles S. Brown was third with 2,400 hours. Mrs. Ring established her remarkable record mainly through her work as Supervisor of Surgical Dressings for the Nashville Chapter, American Red Cross.

Mrs. Jesse M. Overton was State Chairman for the National League for Woman's Service; Chairman of the Motor Corps, Nashville Chapter, American Red Cross, and President of the

Vanderbilt Unit of the Red Cross. In addition to the above, Mrs. Overton revived and reorganized in 1916 the Army Comfort League, which was originally organized during the Spanish-American War, and subsequently discontinued.

Mrs. Guilford Dudley represented the South in a conference with the Secretary of the Treasury, the purpose of which was to form a National Woman's Liberty Loan Committee. Following this conference, Mrs. Dudley served on the National Board of the Liberty Loan Organization, and was State Chairman for the first, second and third Liberty Loan Campaigns in Tennessee. As a fitting climax to her effective work in the above capacities, she was named National Publicity Chairman of the fourth and fifth Liberty Loans.

In fact, each woman in the Church was spurred by the mandate of her heart to produce some comfort for the men in the field. A whole volume could be written on the inspiring record which they made. But the limitations of this chapter are such that only a few can be mentioned. For each of those included in these pages let the reader realize that there were twenty score others, laboring with hands as strong and love as great. The following names are listed because it is felt that a Christ Church history of the world war period would be conspicuously incomplete without them.

Mrs. Robert S. Cheek, Vice-Chairman and Captain, Motor Corps, Nashville Chapter, American Red Cross.

Mrs. Arthur Evans, State Vice-Chairman, Surgical Dressings Committee, American Red Cross.

Mrs. Joseph Gibson, Chairman, Christ Church Auxiliary, Nashville Chapter, American Red Cross.

Mrs. W. L. Granbery, Chairman, Christmas Parcels for A. E. F. Committee, Nashville Chapter, American Red Cross.

Mrs. Van Leer Kirkman, Chairman, Benefit Entertainment Committee, Nashville Chapter, American Red Cross.

Miss Katherine Lewis, Y. M. C. A. Worker in France.

Miss Katherine Morris, Secretary, Woman's Munition Reserve.

Mrs. W. E. Norvell, organized city-wide daily prayers for soldiers.

Mrs. Anne Rankin, Assistant Supervisor, Night Work Room in the Surgical Dressings Department, Nashville

Chapter, American Red Cross. Medal for hours in this department.

Mrs. B. Kirk Rankin, Chairman, Emergency Canteen Publicity Committee, Nashville Chapter, American Red Cross.

Mrs. Leslie Warner, Vice-Chairman at large, Tennessee Division, Woman's Committee, Council of National Defense.

The medal for hours awarded to Mrs. Anne Rankin was in addition to and not a part of the 30,058 hours mentioned in a previous paragraph. It was awarded for hours in the Night Work Room in the Surgical Dressings Department. The intensely human appeal of this work is clearly revealed in this slight reference copied from a letter from Mrs. Rankin:

The Night Work Room in the Surgical Dressings Department was a beautiful sort of work, I thought, because it was done by shop girls, stenographers, factory girls, and teachers who were busy all day, but were given this chance to make bandages for boys they prayed would never need them!

We had a room fronting Church Street on the street level, in the Tulane Building.

It kind o' makes a lump come in my throat when I think of those girls on hot summer nights, and of the letters they told about while they worked.

The hearts of our women were in their tasks. It is a pity that we can publish only the foregoing list of those who held leading official positions. It furnishes only a hint of the real magnitude of the war work accomplished by the women of Christ Church.

The same may be said of the men of the Church; but, unfortunately, less data concerning them has been left to us. Three figures, however, loom large in the picture, as they always have in the life of Christ Church: Whitefoord R. Cole, W. H. Lambeth and Vernon S. Tupper. Let anyone who is familiar with the situation try to imagine what the Liberty Loan Campaigns and Red Cross work in Nashville would have faced without these men. All three were acknowledged as leaders by the citizenship of Nashville. As an example of the type of work which they inspired, the combined quotas for Nashville in the first three Liberty Loan Drives totalled \$12,786,000. The actual amount subscribed was \$26,788,000, or an amount more than double the quota. The leadership of this splendid accomplishment rested mainly on the shoulders of Mr. Cole, Mr. Lambeth and Mr. Tupper.

Mr. Cole administered the office of Chairman of the Red Cross with clearness of view and sound common sense, which was characteristic of him. As a natural leader he secured the fullest cooperation of his assistants, and, through his generous nature, he set an example to the community.

Mr. Lambeth, in addition to contributing his vast store of energy in discharging prominent assignments in Liberty Loan and Red Cross Drives, was War President of the Nashville Kiwanis Club, Secretary of the War Camp Community Service of Tennessee, Tennessee Delegate in the Council of National Defense, Nashville Chairman in the War Savings Stamps Drive, and participated with distinction in many other activities allied with the war. While president of the Kiwanis Club he initiated the movement which led to the erection of the Davidson County War Memorial. In recognition of his services, His Majesty, the King of Belgium, conferred upon Mr. Lambeth membership in the Order of Albert.

The indefatigable spirit of Vernon Tupper struck fire in the minds of the multitudes of workers whom he directed and led. Like Mr. Lambeth, he was war president of a civic organization, the Rotary Club. A tower of strength in Liberty Loan and Red Cross, he also gave his time and devotion to other war activities. He was Chairman of the Fair Price Commission, Four Minute Men, United War Work Campaign, and at the same time he was Deputy Food Administrator. While he did not command the notice of royalty, his works have fixed him in the hearts of his fellow citizens as a *de facto* prince, if not a titular one.

Truly the eighty-five sons and two daughters in the field had reason to feel proud of the work of the body of the Church back home.

Now, by a reversal of the imaginary figure, let the Church itself trace out the eighty-seven threads to their ends, tie them together and weave a composite picture of the accomplishments of those who went forth bearing arms.

With what spirit did the group of eighty-seven approach the crisis of war? Seventy-nine of the number were either already in the service or volunteers; while eight, each with good reason, entered service under the selective draft. The action of the seventy-nine volunteers speaks for itself, and an analysis of the

records of those who entered under the draft reveals conditions which entitle most of them to actual volunteer credit.

In this connection the case of Private James G. Stahlman is noteworthy.

On the day the United States severed diplomatic relations with Germany in March, 1917, Private Stahlman applied for entrance to the Officers Training Camp at Plattsburg, N. Y. Upon entry of the United States into the war in April, 1917, his application was returned with direction to apply for entrance to the First Officers Training Camp at Fort Oglethorpe, Ga. This he did, but, along with a number of others from Nashville, was not admitted to the camp. He next applied for admission to the Second Officers Training Camp at Fort Oglethorpe, Ga., in August, 1917, and was admitted. There he served in the Fourth Field Artillery training battery until he was discharged on account of being underweight. He then helped recruit two Infantry Companies of a National Guard Regiment, which became the Fourth Tennessee and was commissioned First Lieutenant in the Tennessee National Guard on December 20, 1917. When the Fourth Tennessee Infantry failed to receive Federal recognition he resigned his commission as First Lieutenant and applied for immediate call under the Selective Service Act, by the local draft board, and was inducted into the army as a private. He was discharged after the war as a private, Company A, 383rd Infantry.

This soldier was certainly a most persistent volunteer. The whole record of the Church illustrates an admirable eagerness to serve the Nation.

It was natural that such zeal should make itself felt as a potent factor in the war. A conservative estimate from the records shows that the Christ Church Force of eighty-seven individuals commanded a total of thirteen thousand men, a number greater than half of a war strength division. This is a startling fact, but it does not seem overdrawn when it is seen that the body is made up of the following component parts: forty-nine officers, twenty-two non-commissioned officers and fourteen enlisted men.

In addition to these, the Church claims two service women: Miss Fannie Walton, Nurses Corps; and Miss Evelyn Norton, Ordnance Corps. No doubt, if these two ladies had been afforded the opportunity to express that inherent ability of women to command men, the 13,000 listed above would have been increased by

the strength of two full battalions. But 13,000 was a force sufficient to have made itself felt. The fact summons wonder and acclaim when one realizes that this vast host was led by eighty-five men and two girls.

Forty-eight of this number reached France. Thirty-five of these saw battle service on the front or on the high seas. They were distributed among the Navy, the Air Service and ten of the finest combat divisions in the United States Army, while two of them served with the Canadian Expeditionary Forces. They have brought home with them battle clasps bearing names that will exist as long as history is recorded—Arras, St. Quentin, Cambrai, Champagne-Marne, Aisne-Marne, Somme, Oise-Aisne, Ypres-Lys, St. Mihiel, Meuse-Argonne, and "Destroyers" in the Irish Sea and English Channel. They illustrate a cross section of the best in the American service.

Of the thirty-five who are credited with battle service, four were killed in action, six were wounded and ten were cited for gallantry in action or for having rendered distinguished service.

The honor of being the first of the Christ Church Force to cross the sea belongs to John K. Baxter. Impatient at the delay of the United States in entering the war, he enlisted in the Canadian Army in the summer of 1916. He was immediately sent overseas, where he experienced active battle service as a private, 241st O. S. Battalion, Canadian Expeditionary Forces. He was wounded at the Battle of Arras in the summer of 1918.

The first representative of Christ Church to cross the seas as a member of the United States Army was Colonel B. Frank Cheatham, now Major-General and the Quartermaster General of the Army. On June 9, 1917, he sailed with the first troops. He served as Quartermaster of the First Division from June 9, 1917, to January 20, 1918, was successively Quartermaster, First Corps; on duty with the General Staff at G. H. Q.; Chief Quartermaster, Advance Section of the S. O. S. until September 1918; was then assigned to command the 104th Infantry Regiment of the Twenty-sixth Division, and commanded it in all its operations from St. Mihiel to the end of the war, returning with it to the United States in March, 1919. He was awarded the Legion of Honor with rank of Commander by the Republic of France, and he received from his own Government the Distinguished Service Medal accompanied by the following citation:

B. Frank Cheatham, Colonel, General Staff Corps (Quartermaster Corps), then Colonel, Quartermaster Corps, United States Army. For exceptionally meritorious and distinguished services in positions of great responsibility. As Chief Quartermaster, First Army Corps, he displayed sound judgment, great initiative and high professional attainments. Later, as Colonel, 104th Infantry, Twenty-sixth Division, in operations against the enemy in the Meuse-Argonne Offensive north of Verdun, October 14 to November 11, 1918, he rendered exceptionally valuable services, his high courage, leadership and tactical skill proving important factors in the successful operations of the Twenty-sixth Division during the second phase of the Meuse-Argonne Offensive.

Colonel Cheatham's Victory Medal bears the following battle clasps: Aisne-Marne, Somme Offensive, Oise-Aisne, St. Mihiel, Meuse-Argonne and Defensive Sector.

Following Colonel Cheatham only a few days, July 2, 1917, Lieutenant Commander Van Leer Kirkman, U. S. N., Executive Officer of the destroyer "Shaw," reported to Admiral Sims, and remained a member of his squadron in the Irish Sea and English Channel until January 4, 1919. On October 9, 1918, he was wounded when his ship was rammed by H. M. S. Aquitania.

His conduct upon that occasion was such that it won for him the Navy Cross and a special letter of commendation from the Secretary of the Navy. Extracts from the letter of commendation and the full text of the citation which accompanied the award of the Navy Cross are quoted as follows:

April 4, 1919.

To: Lieutenant-Commander Van L. Kirkman, U. S. N.

Via: Commanding Officer, U. S. S. CLAXTON.

SUBJECT: Commendation.

1. The Department is in receipt of a report made by the Commanding Officer of the U. S. S. SHAW relative to the commendable actions of certain officers and enlisted men incident to the collision between the SHAW and the AQUITANIA on October 9, 1918.

2. The following remarks are quoted from the report:

"Lieutenant-Commander Van L. Kirkman, U. S. Navy, is deserving of special mention for extraordinary heroism, coolness, and devotion to duty. When the alarm sounded this officer came to the bridge and there remained, well knowing that the H. M. S. AQUITANIA, at high speed, would strike

perilously near the bridge. He was a model of coolness and an inspiration to the men after the collision and during the time the ship was worked into port. His services were invaluable and he is deserving of highest praise."

"Lieutenant-Commander Van L. Kirkman, U. S. Navy, Lieutenant (jg) Edward C. Riley, (T) USNRF., and Ensign Ross A. Dierdorff, U. S. Navy, when the Captain ordered the forward magazine flooded, heroically rushed through the intense oil fire raging forward, to the chart house where the flood cocks were located. The chart house was likewise in flames and the emergency 4-inch ammunition secured to the outside of the chart house was exploding at intervals in the fire. These officers well knew that the magazine immediately under them could momentarily be expected to explode. Lieutenant-Commander Kirkman actually succeeded in his efforts to get the wrench on the valve stem of the flood cock but could not open the valve as the collision had put the mechanism out of commission. For this act of heroism and absolute disregard for personal safety I recommend these officers for the highest consideration of the Department.

"The following officers and men remained with me on the SHAW after succeeding in getting the majority of the crew on the DUNCAN. They were all indefatigable in their efforts to save the ship and I consider that it is entirely due to their combined efforts in fighting an intense oil fire with steam, throwing ammunition overboard, plugging a 20'x4' gash in our side and clearing the main mast from our starboard propeller strut, and rudder, and their untiring efforts in working the ship in this condition, into port, that the SHAW was saved."

3. The account of your actions as given in the report of the Commanding Officer, U. S. S. SHAW, furnishes a most inspiring example to the Naval Service. The remarkable coolness and rare courage exhibited by you under most unusual and hazardous circumstances are deserving of the highest praise.

4. The Department accordingly commends you in the highest terms for the heroism and devotion to duty exhibited by you on this occasion.

5. A copy of this letter has been placed on file with your official efficiency record.

/s/ Franklin D. Roosevelt,
Acting

The text of the citation accompanying the award of the Navy Cross to Commander Kirkman follows:

THE SECRETARY OF THE NAVY

Washington

11 November, 1920.

SIR:

The President of the United States takes pleasure in presenting the NAVY CROSS to
LIEUTENANT COMMANDER VAN L. KIRKMAN, JR., USN for services during the World War as set forth in the following:

CITATION:

For extraordinary heroism while executive officer of the USS SHAW, on the occasion of the collision of that vessel with H. M. S. AQUITANIA, October 9, 1918, when the alarm sounded he came to the bridge and was a model of coolness, and an inspiration to the men after the collision. With other officers and enlisted men Lieut. Comdr. Kirkman threw overboard a large quantity of 4-inch ammunition on deck only a few feet from a blazing oil tank and while the ammunition near them was already exploding. This heroic action saved the ship from complete destruction and made it possible for her to proceed to port under her own steam, in spite of the loss of her bow.

For the President

/s/ **Josephus Daniels,**
Secretary of the Navy.

The Saturday Evening Post carried the story of this incident in the service of Commander Kirkman, and the entire nation at the time was acquainted with the nature of his conduct.

One of the three Tennessee Regiments, the 114th Field Artillery, was commanded by Col. Luke Lea. Col. Lea has distinguished himself in many ways before the people of Tennessee, as a member of the United States Senate, as a publisher, as a public-spirited citizen and as a soldier. It is believed that he is thought of most fondly as a soldier.

Prior to the World War he had received no military training. Yet he organized, trained and commanded throughout the war the 114th Field Artillery. The regiment was brought to such a state of efficiency that it was admitted into Federal Service in the short time that elapsed between its organization, April 12, 1917, and August 5, 1917. Col. Lea mastered the technique of artillery at the School of Fire, Fort Sill, Oklahoma, and thereby rendered himself an artilleryman of skill. He served overseas from May 26, 1918, to March 23, 1919. The ability with which he led his regi-

ment in the Lorraine defensive sector, and the St. Mihiel and Meuse-Argonne offensives was of such a high order that he received the award of the Distinguished Service Medal. The citation which accompanied this award is quoted as follows:

Luke Lea, Colonel, F. A., U. S. A.

As Commander, 114th Field Artillery, 30th Division, he organized, trained, and handled the regiment in a skillful manner during the St. Mihiel and Meuse-Argonne Offensives. By his marked tactical judgment, knowledge of Artillery, and loyal devotion to duty he rendered at all times the maximum support to the Infantry in all tasks assigned to his regiment, thereby rendering, in a position of great responsibility, services of great value to the American Expeditionary Forces.

An idea of the extent and quality of the service of the force from Christ Church is seen in the foregoing sketches of the first representative to cross the seas, the first to cross as a member of the American Expeditionary Forces, a distinguished officer in the Navy, and the commanding officer of a Tennessee Regiment.

If there were a position of supreme honor in this history it would be allotted to the memory of the six men who gave their lives in the conflict. In the unselfish glory of their sacrifice there is seen a fullness of life which those of us who survive them may never achieve, though we build cities as high as the heavens and rule nations as wide as the course of the sun. Their records are inscribed in this history of their Church, in the hope of directing attention to their honor, and of perpetuating their memory.

The blue star of Seaman Robert Edgar Arnold was the first to turn to gold on the Christ Church Service Flag. Seaman Arnold volunteered in the United States Navy April 17, 1917, at Nashville, eleven days after the United States declared war. He was sent to Norfolk, Va., to begin his training. In less than a month he contracted spinal meningitis, and died May 12, 1917. Seaman Arnold was seventeen years old when he enlisted.*

In the rear of Christ Church on a simple desk lies open the Book of Remembrance. Swinging from the ceiling, and lighting through night and day the pages of this book, is a lamp. This lamp was given to Christ Church by Mrs. Maude Johnson Weber and dedicated to the memory of her son, Private John Walker Weber, 141st Infantry. Private Weber died May 8, 1918, at

*Seaman Arnold died, leaving no photograph of himself. It is a matter of regret that his picture is absent from these pages.



PRIVATE JOHN W. WEBER

Killed by accidental explosion, Camp Bowie, Texas, May 8, 1918

Camp Bowie, Texas, from injuries received in the explosion of a trench mortar. The following extracts from an account of Private Weber, written by a life-long friend, are quoted.

"At the entrance of our government in the world's great struggle, John Weber was among the first to volunteer. He sold all of his possessions, invested his funds in Liberty Bonds for the benefit of his widowed mother, and, untrammelled, dedicated himself with heart and hand to the services of his country.

"He sought no office, desired no insignia of rank, but joined the army as a private soldier, and by his soldierly conduct attracted the attention and esteem of his officers and the admiration and confidence of his comrades.

"On the practice field, by the explosion of a trench mortar, he and four of his comrades met instant death.

"He lived and passed like some rare flower which, maturing early, opens wide at night, dispels its richest fragrance on the air, and in the morning is withered on its stem."

In April, 1917, at the outbreak of the war a young man wrote his aunt that he was going to join the Marines. This aunt was the only "mother" he had, and she had raised him as only a mother could. Upon receipt of his communication she went to see him in Chicago, gave her consent, and saw him march away. The young man was Thomas Hindman, and the aunt was our beloved Miss Julia.

Time passed and he became a Sergeant in the Sixth Regiment, U. S. Marine Corps. His letters came almost every week until July, 1918. Then no word was heard or could be heard until October 1, 1918, when his aunt received a message from the War Department stating that Sergeant Thomas Hindman had been severely wounded at the Battle of Belleau Wood in June. Then ensued an agony of waiting until Christmas Eve night, 1918, six weeks after the war was over. Then his aunt was wakened in the night by a telegram correcting the communication of October 1 from "Severely Wounded" to "Killed in Action."

Sergeant Hindman was awarded the Croix de Guerre by the French Republic, and received from the United States the Silver Star Citation for gallantry in action. He was the first man from Christ Church to be killed in action.*

*Sergeant Hindman died, leaving no photograph of himself. It is a matter of regret that his picture is absent from these pages.

Less than a month following the death of Sergeant Hindman, when as a member of the same regiment, First Lieutenant John W. Overton, Sixth Regiment, United States Marine Corps, was killed by shell fire while leading his platoon near Vierzy, France, on July 19, 1918. His gallantry upon that occasion won for him the posthumous award of the Distinguished Service Cross and the Navy Cross accompanied by the following citation:

John W. Overton, First Lieutenant, Sixth Regiment, U. S. M. C.

For extraordinary heroism in action near Vierzy, France, July 19, 1918. While valiantly leading his platoon against the enemy under severe machine gun and artillery fire, he was mortally wounded. His courageous conduct had a great moral effect upon his men and helped to insure the success of the attack.

General James G. Harbord in his book, "Leaves of a War Diary," mentioned the death of Lieutenant Overton in connection with the following passage:

"At Gettysburg, when Pickett's charge was failing on the third of July, 1863, the high tide of the Confederacy broke and receded at a little stone wall on the heights, over which few men went. At the very spearhead of the charge was a dead Confederate Captain, of whom it is said that on reaching the wall he stood on it for a moment, and turning, waved his hat at his men and shouted: 'Come on, you ——— do you want to live forever?'

"That was the spirit in which the Marines, the Ninth and Twenty-third Infantry, went toward the Soissons-Chateau Thierry Road this eighteenth of July, 1918 . . . Among the killed was Lieutenant John W. Overton, of Tennessee, the Yale champion long distance runner."

Lieutenant Overton graduated from Yale University in June, 1917. He was a member of the sophomore society, Alpha Delta Phi and of the senior societies, "Skull and Bones" and "Sigma." His first military training was with the Yale Battery at Tobyhanna, Pa., in the summer of 1916. On the day that Congress declared war he volunteered his services. When Yale University was requested to name ten students for commissions as Second Lieutenants in the U.S.M.C., he was named as one of the ten by President Hadley of Yale.



FIRST LIEUTENANT JOHN W. OVERTON
Killed in action, Aisne-Marne Offensive, July 19, 1918



SECOND LIEUTENANT HILARY REID FRAZIER
Killed in action, Somme Offensive, October 17, 1918

He graduated from the Marine Officers Training School at Quantico, Va., in September, 1917, and went to France with the 119th Co., First Replacement Battalion, U.S.M.C. He was sent to the Officers Training School at Gondremont, France, where he graduated at the head of his class May 31, 1918. In recognition of his standing at Gondremont he was sent on June 1 for observation with the Forty-second Regiment of French Chasseurs, the "Blue Devils," on the French front in the Vosges Mountains. He was there from June 1 to June 13, and was initiated an honorary member of the French Chasseurs.

When he heard of the engagement of the Marines at Chateau Thierry in the first week of June, he asked to be transferred from his company in the training camp to the front for line duty, and on June 16 he was sent to the Marine Front in Belleau Wood. There he was assigned to duty in the Eightieth Company, Sixth Regiment, U.S.M.C. He served in Belleau Wood from June 16 to July 9. On July 16 his regiment was ordered to move to the French Front near Soissons, to join in the Allied Offensive which was begun on July 18. As he formed his company into line for attack on the morning of July 19 he said to his class mate, Lieutenant Samuel W. Meek, of the Eighty-third Company, Sixth Regiment, U.S.M.C., "If I get hit today, get my pin and send it to mother." Soon after the attack began Lieutenant Overton fell. Lieutenant Meek ran to him and got the "Skull and Bones" pin, a picture of his younger sister and a pocket testament given to him by his mother on Christmas, 1917.

Early in 1917 Lieutenant Overton had written to his father, "Life would be intolerable to me if this war ends and I will have to explain that I did not get to France."

The third of the four killed in action was Second Lieutenant Hilary Reid Frazier. With the permission of his mother, Mrs. R. T. Frazier of Washington, D. C., extracts from the last letter Lieutenant Frazier wrote to his fiancee are quoted below:

Somewhere in France,
October 11, 1918.

Well, many, many things have happened since I last wrote you, and I'm very thankful that I'm still here to write.

On my way back from school I stopped a day in Paris and then caught my division just as we were moving up for a big push. That was on the fifth. Since then I've been over the

top four times with my company and advanced with them over ten miles through the Boche lines. I'm now in command of the company; in fact, I'm the only officer left with the company. So you can imagine what we've been through. But to start at the beginning:

At 6 o'clock in the morning, with my company in support, I received an order to advance my platoon to reinforce a company that had been held up by a nest of machine guns. The barrage had started at 5:10 a.m. and had just lifted. I went over the top with my platoon and we met heavy resistance. We fought all that day and until 8 o'clock that night, when we established a line on our first objective. Then followed a night of preparation and reorganization. The next morning my company went over in the first wave. The barrage opened up at 4:50 a.m. and was one of the heaviest I've ever seen. The Boche immediately laid down a counter barrage on us, that as I look back on it now, I don't see how a one of us got through it. There were, of course, a great many that didn't for that matter . . .

We pushed on and at the end of the day had reached all objectives, having advanced over four miles. One machine gun nest after another were captured. We took a number of towns and villages. Our final objective on that day was quite a large village. We took it and established our line on the outskirts. The Boche shelled the town unmercifully all night long. Again the next morning we went over, and advanced about three miles. We were all actually half dead from exhaustion, and our nerves were naturally in a pretty bad state. We were then relieved by fresher troops, who continued the advance. We were in many mighty mean looking situations, but we always pulled through, and the main thing is, we've got the Boche on the run.

Then to cap the climax of our previous day's fighting, the next night when our rations came up there were twenty-three letters sent up to me, the first I had received since about the middle of August . . . Both letters with the chocolate in them came, and I've never in my life enjoyed anything I've ever had to eat as I did that chocolate . . . I haven't time to answer them now as I have the whole company to look after and reorganize. I stole this little bit of time to write about my experiences, as I don't know when I'll get back to a rest camp . . . Am going to try to get this letter taken back by the ration party to the transport lines and mailed to you. Please read it to mother, as I may not have another minute for some time to come to write.

Excuse the awful scratch, but I wrote in quite a hurry and am still pretty well tired out. Had no sleep for four days and nights until yesterday.



FIRST LIEUTENANT WALTER S. YARBROUGH

Wounded and captured Nov. 9, 1918 Died in German Hospital
Nov. 28, 1918

What a letter, what a perfect picture of the war as seen through the eyes of an Infantryman writing from behind his own front line! And in what bold relief does it enable us to see the splendid figure of Second Lieutenant Hilary Reid Frazier, 117th Infantry, when six days later, October 17, 1918, he was killed by enemy shell fire while leading his company in the Somme Offensive. Previous to his death Lieutenant Frazier is credited with service in the Canal Sector (Flanders), Ypres-Lys Offensive, Bayonet Section, Infantry Weapons School, and the Somme Offensive.

On the night of November 9, 10, 1918, the 355th Infantry, Eighty-ninth Division, was in line near the Meuse River in the Meuse-Argonne Offensive. An order was received to pick the best man in the regiment, with the courage and physical ability to go on a mission of great danger to obtain certain information concerning the enemy. First Lieutenant Walter S. Yarbrough was selected to carry out this mission. He went forth to his task courageously, and while swimming the Meuse River, he was wounded and taken prisoner by the enemy. From the result of his wounds he died November 28, 1918, in a German hospital.

Captain Earl Clyne, 355th Infantry, in writing of Lieutenant Yarbrough, has this to say: "Walt was considered one of the bravest and best officers in this command, and his death has caused more regret than anything that has happened to us over here. He was a soldier and a gentleman."

Lieutenant Yarbrough was the last of the Christ Church Force to fall in battle, he having received the wounds which caused his death within thirty-six hours of the end of the war.

Thus ends the glorious record of our heroic dead. Their memory will stand throughout the years, commanding our reverence and respect, and the manner in which they died will exist as a well of inspiration to young men who follow after them.

The Church also takes just pride in a second roll of honor, on which are listed the names of those wounded in action, and of those receiving decorations and citations.

Wounded

Private John K. Baxter, 241st O. S. Bn., Canadian Expeditionary Forces.

Private John L. Dismukes, Jr., 167th Infantry.

Captain Bruce Douglas, 114th Machine Gun Battalion.

Corporal Thomas M. Fall, Machine Gun Corps, Canadian Expeditionary Forces.

Lieutenant-Commander Van Leer Kirkman, United States Navy.

First Lieutenant Richard Owen Norvell, 324th Infantry.

Cited or Decorated:

First Lieutenant John C. Bennett, Jr., 139th Air Squadron. Silver Star citation for gallantry in action.

First Lieutenant Thomas H. Bradford, 149th Field Artillery. Silver Star citation for gallantry in action.

Colonel B. Frank Cheatham, 104th Infantry. Distinguished Service Medal for distinguished services. Legion of Honor by Republic of France.

Private John L. Dismukes, Jr. Silver Star Citation for gallantry in action.

Sergeant Thomas J. Hindman. Silver Star Citation for gallantry in action. Croix de Guerre.

Lieutenant-Commander Van Leer Kirkman. Navy Cross for extraordinary heroism.

Colonel Luke Lea, 114th Field Artillery. Distinguished Service Medal for distinguished services.

First Lieutenant John W. Overton, Sixth Regiment U. S. M. C. Distinguished Service Cross and Navy Cross, both for extraordinary heroism.

First Lieutenant Albert Roberts, Fifty-ninth Infantry. Silver Star Citation for gallantry in action.

Corporal John Van Cooten, Seventeenth Engineers. Meritorious Conduct Citation.

It is a singular fact that there is represented in the foregoing pages every rank from private and cook on up to colonel, but there is no chaplain. The author takes the liberty of naming as Honorary Chaplain, the Rev. Edmund Pendleton Dandridge, Rector of Christ Church. While Dr. Dandridge was not with Christ Church in the crisis of the World War, he was in service in France as First Lieutenant and Chaplain of the Forty-fifth Regiment, Coast Artillery Corps.

Here ends the composite picture of Christ Church in the World War. The figure of the eighty-seven threads, leading from eighty-seven soldiers back to eighty-seven homes, all passing through the Church, and finding there a common tie, has been used to show that a natural unity existed in the Group.

The part played by the members of the parish in war work at home has been given with the idea of acquainting the Soldier, Sailor, and Marine with the great magnitude of that work. And finally the effort has been made to give to those who worked at home a graphic picture of the spirit with which the soldier approached his task, the strength of the sword which he wielded, his conduct upon the battlefield, and the vivid splendor of how he died.

Unquestionably, the Church went forth to war—not merely by the accident of the personnel of her membership, but by her subjective influence having wrought in the hearts and minds of her sons and daughters a quality of character which made clearer to them the vision of their duty, and which gave to them the strength to carry on.

Christ Church World War Honor Roll, 1917-18

Seaman Robert Edgar Arnold	United States Navy
1st Lieut. James Avent	117th Field Artillery
Corp. Ernest Baker	115th Field Artillery
2nd Lieut. John Baxter	351st Air Squadron
Pvt. John K. Baxter	Canadian Exp. Forces
1st Lieut. Thomas Evans Baxter	Air Service
1st Lieut. John C. Bennett, Jr.	139th Air Squadron
1st Lieut. J. C. Bradford	Field Artillery
1st Lieut. Thomas H. Bradford	149th Field Artillery
2nd Lieut. Foskett Brown	115th Field Artillery

Cadet John C. Burch	Officers Training School
Lieut.-Col. Lucius E. Burch	Medical Corps
Ensign Richard F. Castner	United States Navy
Col. B. Frank Cheatham	104th Infantry
Capt. Joseph Johnston Cheatham	United States Navy
Maj. William F. Cooper	357th Infantry
Capt. Richard W. Dake	Medical Corps
Pvt. Marion G. Denton	Air Service
Pvt. John L. Dismukes, Jr.	167th Infantry
Capt. Bruce Douglas	114th Mach. Gun Bn.
Maj. James Pierre Drouillard	Infantry
Corp. Edward H. Fall	Motor Transport
Corp. Thomas M. Fall	Canadian Exp. Forces
Chief Mach. Mate Robert O. Foy	United States Navy
Capt. George A. Frazer	Quartermaster Corps
2nd Lieut. Hilary R. Frazier	117th Infantry
2nd Lieut. William Dudley Gale, Jr.	18th Field Artillery
Sgt. Jo Gibson, Jr.	309th Infantry
Capt. James T. Granbery	Field Artillery
Maj. William L. Granbery, Jr.	30th Division Staff
Farrier Nicholas R. Gunn	318th Mach. Gun Bn.
Lieut.-Col. William D. Haggard	Medical Corps
Sgt. Weston Hamilton	4th Engineers
2nd Lieut. Stanlee Hampton	Air Service
2nd Lieut. William Hargrave	78th Field Artillery
Sgt. Benjamin J. Harlan	42nd Engineers
Sgt. Thomas Hindman	6th Regiment Marines
Corp. William F. Holt	115th Field Artillery
Cook William N. Hunt	Medical Corps
Sgt. Frederick Underwood Jackson	5th Cavalry
1st Lieut. Hugh Clark Kirkman	Infantry
1st Lieut. John Kirkman	Quartermaster Corps
Capt. Sam Mayes Kirkman	116th Field Artillery
Lieut.-Com. Van Leer Kirkman	United States Navy
Pvt. Elijah N. Kirkpatrick	Coast Artillery Corps
Seaman J. Crockett Knox	United States Navy
Seaman William H. Knox, Jr.	United States Navy
Col. Luke Lea	114th Field Artillery
1st Lieut. James Edward Leath	Quartermaster Corps
Capt. A. V. S. Lindsley	539th Engineers



ETERNAL SYMBOL OF VICTORY THROUGH SACRIFICE

CHRIST CHURCH, NASHVILLE

Seaman Euclid McBride	United States Navy
1st Lieut. Hunter McDonald, Jr.	135th Air Squadron
Sgt. Herman Matthews	Infantry
Pvt. Hooper W. Matthews	Ordnance Corps
Pvt. James A. Moore	41st Division Hdqt.
Sgt. Arthur W. Morcomb	318th Field Signal Bn.
1st Lieut. Charles Nelson	114th Field Artillery
Miss Evelyn Polk Norton	Ordnance Corps
Cadet Pilot Frederick R. Norton	Air Service
1st Lieut. Richard Owen Norvell	324th Infantry
Corp. Quintas Oakley	114th Field Artillery
Sgt. Oscar Frederick Olafson	114th Field Artillery
1st Lieut. John W. Overton	6th Regiment Marines
Capt. Porter L. Ozanne	Air Service
1st Sgt. Albert M. Polk	50th Infantry
1st Lieut. Laurence N. Polk	27th Air Squadron
Pvt. Harvey Pride	Chemical Warfare Service
1st Lieut. Albert Roberts	59th Infantry
Capt. James P. Schell	Medical Corps
Capt. George A. Sloan	Infantry
Pvt. Paul Sloan, Jr.	162nd Depot Brigade
Major Larkin Smith	114th Field Artillery
2nd Lieut. Thomas Howard Spain	Air Service
Pvt. James G. Stahlman	383rd Infantry
2nd Lieut. Welborn M. Starnes	Infantry
Capt. Walter Stokes, Jr.	77th Field Artillery
2nd Lieut. Keith K. Tatom	35th Infantry
Sgt.-Maj. Charles W. Trigg	55th F. A. Brigade
Corp. John Van Cooten	17th Engineers
Miss Fannie Walton	Nurses Corps
Sgt. Brent S. Watts	Marine Corps
Pvt. John W. Weber	141st Infantry
1st Lieut. Fount Williams	319th Field Artillery
Major Van Leer Wills	Infantry
2nd Lieut. Robert H. Wright, Jr.	34th Field Artillery
1st Lieut. Walter S. Yarbrough	355th Infantry
2nd Lieut. Joe Zanone	Infantry

The Last Twelve Years

BY JAMES M. MAXON, D.D.

TWELVE years! How short the time seems, as man measures time! And yet, how fraught with consequences, temporary, and lasting, even such a short span may be. In all the long and distinguished years of the century past, Christ Church parish has known few periods more stirring in her history, and none marking greater progress in good works.

All Saints' Day, November 1, 1917, was signalized by the consecration of the Right Reverend Doctor Henry J. Mikell as the second Bishop of the Diocese of Atlanta. His resignation as Rector of Christ Church parish had become effective the day before. And so, as he assumed the onerous responsibilities of the Episcopal office, he closed a splendid record of achievement as rector of the parish, marked by substantial additions to the Church fabric, a steady growth in membership, strong development in dignified, churchly worship, and a growing sense of corporate responsibility for the extending of Christ's Kingdom among men.

While the service of consecration of Bishop Mikell was going forward in St. Philip's cathedral, Atlanta, the Rev. Edward Ellerbe Cobbs, D.D., quietly began his all too brief tenure of the rectorship of Christ Church parish by celebrating the Holy Communion at its beautiful altar. It was a solemn service, as indeed this service always is, for the faithful of Christ's flock. There came up before the mind's eye of the worshipper the vision of all the saints of God, who, having finished their course in faith, do now rest from their labors. Particularly, was there in the thoughts of the worshippers that morning an outpouring of yearning love for those, "their dearest and their best," whom they had loved long since, but "lost a while." But even as they prayed and meditated, led by the faithful soul who had become that day their pastor and friend, anxiety and deep concern intruded itself.



THE REVEREND E. E. COBBS, D.D.

Furtively, the thoughts of more than one went out to the training camps of the country, scattered from the Atlantic to the Pacific, and from the Great Lakes on the north, to the Gulf on the south, and, out from these camps where militarism was dominant, across the Atlantic, to the battlefields of Europe. For America was engaged in the Great War. The quiet pursuits of peace were laid aside. Her institutions imperilled, her national life threatened, the country had summoned her manhood strength to the colors. Out from the group which worshipped in Christ Church had gone already nearly one hundred. There were few homes among those represented in the congregation in which there were not one or more absent, gone forth to bear their share in the responsibilities of citizenship. In the prayers at the altar that All Saints' day, they were remembered. With the war activities engaging the time, interest and solicitous activities of her people, apart from the regular worship, and regular round of pastoral duties, made doubly heavy by the darkness of those days, there was little parochial activity. For those left at home, both men and women, every moment was occupied in work for the country's cause. Never did patriotism shine forth more gloriously. The first year of Dr. Cobbs' rectorship was characterized by an unwithholding consecration of the best each one had to offer on the altar of service for the nation.

So passed a year. Shortly after Armistice Day, November 11, 1918, the men who had been away in the army and navy returned home. Those, too, who had been in civic branches of service during the war came back. Business, family life, social life and church life began the trying work of readjustment. How great the upheaval had been had not dawned upon the people. There had come a re-examination of all the conventional things of life. It was clear that the old had passed away—forever. We faced a new age. The parish set to work making its adjustments to new times, new conditions.

Almost from the organization of the parish, the pews had been rented. Practically every family had its own sittings in the church. There, Sunday after Sunday, they had sat together, as a family. No small portion of the necessary cost of parish upkeep had been paid through the pew rents. The parish church had indeed been a parish home. Few outside the regular members worshipped there. The occasional stranger was made welcome in

some one's pew, as a guest. But with the new adjustments, the parish church took on a wider reach. The pew rent system had become an anachronism. Its usefulness was outgrown. Really it had become a stumbling block, a definite hindrance to the development of the work. And, so, after a short campaign of education of the people, under Dr. Cobbs' leadership, rented pews were forever abolished. This step marked the second year of Dr. Cobbs' tenure. It necessitated a complete reorganization of the parish financing.

Following immediately upon the freeing of the pews came the adoption of the every-member canvass and the regular, systematic, weekly giving on the part of the whole membership of the congregation as the definite and sole means for providing the support of the parish and the fulfillment of its obligations to the work of the Church in the diocese and in the world. Of course, the every-member canvass was no new thing in the life of the parish. For years, it had been looked to as a partial source of parish income. But from the freeing of the pews the responsibility for all necessary parish financing was placed squarely upon the shoulders of each member, and the progress of the work was conditioned upon his loyalty in responding. The parish thus swung into line definitely with the advancing thought of the Church.

Never robust in health, the strain of the war period, together with the severe winter of 1918, and the dreadful visitation of the scourge of the influenza, had so debilitated Dr. Cobbs that he was under the necessity of relinquishing his duties as rector for nearly a year. The Wardens and Vestry granted two successive leaves of absence of six months each. The services of the Rev. Mr. Gunn were secured to act as locum tenens. Under distressing and difficult conditions, supported loyally by the Wardens and Vestry, Mr. Gunn carried on the affairs of the parish until, his own health impaired, he resigned August 1, 1920. In the meantime, insidious disease having fastened itself upon the frail body of Dr. Cobbs, and no hope of relief having been given by his physicians, he felt constrained to resign his rectorship. This resignation was reluctantly acceded to in the early spring of 1920. In recognition of his faithful services and in loving appreciation of his whole-hearted consecration, the Vestry elected Dr. Cobbs as rector emeritus, and settled upon him an annuity for his life of eighteen hundred dollars a year. On July 31, 1920, death

mercifully came to his relief, and he entered the Church Expectant.

By inheritance a Southern gentleman and Churchman, Edward Ellerbe Cobbs graced the office and work of priest and pastor. He was a scholarly man, and distinguished for his ripe culture. An outstanding preacher, a wise and sympathetic pastor, he yet had a practical grasp of the administrative affairs of parish life which fitted him pre-eminently for the work of a rector of a large parish. The South has produced few clergy the equal of this blessed and devoted soul. During the brief months of his active service, he wrought mightily in the warp and woof of parish life. Christ Church parish stands today immensely enriched through his service.

IN MEMORY
OF
THE REVEREND EDWARD ELLERBE COBBS,
BORN SEPTEMBER 2, 1876.

Rector of Christ Church from All Saints' Day, 1917,
until his death, July 31, 1920.



In War and Pestilence a Shepherd true,
Bold Messenger of Christ, with words of flame;
Gallant in suffering, gentle minister,
A Faithful Witness, and a hallowed name.

As the successor of Dr. Cobbs, the Vestry selected the Rev. James Matthew Maxon, D.D., then rector of St. Mark's parish, Louisville. The call was duly accepted and Dr. Maxon entered upon his rectorship October 1, 1920. This rectorship, one of the briefest in the history of the parish, was terminated October 18, 1922, on the consecration of Dr. Maxon as Bishop Coadjutor of Tennessee.

On account of extent of territory (the Diocese of Tennessee including the whole state), and increasing difficulty in maintain-

ing the intimate contacts necessary to the best administration of the work, the Right Rev. Thomas F. Gailor, S. T. D., Bishop of the Diocese, had, in 1919, asked for assistance and called on the Convention to elect a Bishop Coadjutor. Responding to this request, the Right Reverend Troy Beatty, D.D., rector of Grace Church, Memphis, was elected, and consecrated September 18, 1919. On Bishop Gailor's assuming the duties of President of the National Council, January 1, 1920, practically all the responsibility of administering the work fell to Bishop Beatty. He faithfully fulfilled his duties, not sparing himself in responding to all calls, until he was stricken with mortal illness, and died April 23, 1922.

The disorganization incident to the World War, its aftermath of unsettlement, and the long period of over a year and a half in which the rector was physically incapacitated for the work of active leadership, left both the finances of the parish and the Church fabric in serious condition. It was this condition which Dr. Maxon faced on beginning his work. Extensive repairs to the building, costing in the aggregate a relatively large sum of money, were imperative. But how to finance them, at the same time carry on the regular expenses, and meet the expectations for the general work of the whole Church, was a serious question.

Into this breach, apparently so hopeless at the time, stepped the good women of the parish. Always first in good works, they responded to the rector's call with alacrity, and reorganized the Parish Aid, long a faithful ally in the parish's history. First, they held a wonderful bazaar which netted financially over two thousand dollars. Then, on February 10, 1921, they opened in the parish house basement a lunch room. This lunch room they maintained faithfully for a period of eight years, closing it February 10, 1929. This enterprise, where luncheon was served each week day at reasonable prices from the first enlisted the hearty support of the women of the parish. It was a meeting place and general clearing house, furnishing a point of contact with strangers, as well as an opportunity for the women of the parish to become better acquainted with one another. In the difficult times of readjustment, it did much to solidify the parish consciousness and intensify the interest in and devotion to the work of the Church. The first financial fruits, over eighteen hundred dollars, were devoted to cleaning the Church throughout, and re-

decorating it. This was accomplished in the early summer of 1921.

The detail of the additions and furnishings made possible by the labor of the faithful band of the dear old Parish Aid would make interesting reading for the members of the congregation. Suffice it to say that among them are the new tile floor in the chancel, the new tile floor in the nave, the pew book racks, the kneeling benches, and large sums spent in assisting the Vestry complete the necessary repairs on the Church building.

But our parish Marthas, while emulating the precious zeal of the first Martha, of blessed memory, did not follow the example of her querulous fault-finding. While emulating Martha, they also sat at the feet of the Saviour, as did Mary, the sister, and labored in the work of the Women's Auxiliary. The record of the work of the women of the Auxiliary of the parish is an inspiration. Long before there was sufficient interest to evoke an adequate response on the part of the congregation as a whole to the missionary appeal, these good women, truly auxiliary to the former Board of Missions, and, without a break, to its successor, the National Council, prayed, worked and talked for missions. In every department of the work was their zeal manifest. They furnished the background for the increasing interest in the world-wide program of the Church.

Gradually there had been unfolding a clearer vision of the place and work of a parish in the minds of both leaders and congregation. The old conception of the parish as a field within which the clergy were to do their work was giving place to the great truth that the parish is the force with which the clergy are to do the work of our blessed Lord, in community, in diocese, in nation and in the world. Clergy, Vestry and people were coming to see that the parish is not a self-contained and self-centered unit, but rather a constituent part of the whole Church, working in harmony with, and under the direction of the whole Church, in carrying out the program which Christ laid upon the whole Church. The Apostle of this new day, the Rev. Robert W. Patton, D.D., had conducted a stirring mission, preaching this truth, during Bishop Mikell's rectorship. The seed then planted had found a fruitful soil, so that with the re-organization of the missionary work of the whole Church at the General Convention

in Detroit, in October, 1919, the parish was in a measure ready to undertake its part and share in the new life.

The adoption of the duplex envelope system, fixing as it did responsibility upon the ultimate communicant for carrying on the work both in the parish and outside it, and providing two separate treasurers to handle the respective interests, during Dr. Cobbs' rectorship, was further extended during Dr. Maxon's rectorship. The change was revolutionary, but it was patiently effected. It was a great day for old Christ Church parish when in January, 1924, under the wise and zealous leadership of the Rev. Dr. Dandridge, and with the consecrated support of the Wardens and Vestry, the parish accepted and paid its full quota for the work of the whole Church. It is worthy of note, too, in passing, to call attention to the fact that in the fall of this same year, the people in response to the call for help, due to the devastation of the earthquake in far off Japan, contributed over three thousand dollars to assist in meeting this emergency. Thus has the parish, always and everywhere, in complete articulation with the life of the whole Church, justified its place as a leader in community, in diocese and in the world.

While the parish had been developing its vision so that its light was shining far from home, we would not forget that at the same time its light was shining ever more brightly at home. During Dr. Mikell's rectorship, under the auspices of the parish chapter of the Daughters of the King, work was begun in West Nashville, especially with the women and children whose husbands, fathers and sons were serving sentencees in the State Reformatory, and also those who were working as day laborers in factories and mills. This work of blessed ministry grew apace and finally culminated in the early days of Dr. Maxon's rectorship in the completion of St. Luke's Clinic and Community House. This well-planned and finely-equipped plant, erected at a cost of over fourteen thousand dollars, ministering to hundreds along the lines of physical health and Christian recreation, as well as Christian teaching, represents the consecrated labors of the associated Daughters of the King in all four of the Nashville parishes. The greater portion of the cost and maintenance has, however, been borne by the people of this parish. The Settlement Guild, through these years, assisted very largely in raising the money needed. During Dr. Maxon's rectorship the Vestry assumed and

absorbed into the parish budget a sum annually equal to three-fourths of the cost of maintenance of this work. And, since 1921, the parish has given through the regular channels, and as a charge upon the whole congregation not less than eighteen hundred dollars each year. In addition to this sum regularly given, the Settlement Guild has provided substantial sums each year toward supplies and improvements in equipment.

Some one has said that a parish has no right to exist unless it justifies that existence by the service which it renders the community in which it is located. Much of the service which any parish renders cannot be appraised statistically. For religion is a dynamic. And a parish is a powerhouse. Here are developed the ideals, and here are engendered the inspiration and enthusiasm, which, if the ideals be truly Christian, and if the enthusiasm and inspiration be built upon the rock of Christ's truth, must find expression in the world about. If we look into the community life of Nashville, in no department of that life, whether political, economic, social, educational, or charitable, will we fail to find the outstanding leaders, bearing forward the torch of progress, from the number of the congregation of Christ Church. In no community in the whole nation will one find such a fine type of community leadership and at the same time, proportionately, so much of that leadership, as in Christ Church. These twelve years have been marked and distinguished by the extent, character, quality and effectiveness of this Christian leadership. During the years from 1922 to 1928, four of the men of the parish, including the rector, were the recipients of the Silver Loving Cup, given each year by the civic clubs for most distinguished service to the community during that year. Among the enterprises initiated during Dr. Maxon's rectorship were the Maxon Newsboys Savings Club, which owed its existence to the fostering care of Mr. Whitefoord R. Cole, and the Tennessee Association for the Relief of Ex-Convicts.

By canonical restriction, until recently, it was impossible to elect more than fifteen men to serve on the Vestry each year. It was felt that herein lay a weakness in our polity, for not only does the Vestry manage the fiscal affairs of the parish, but it also is privileged to share with the rector and under his leadership the whole task of spiritual enterprise. It was felt that there were many men within the parish, in addition to the members of

the Vestry, who would welcome an opportunity to share in larger service, and undertake additional responsibility. On the suggestion of the rector there was constituted a council, consisting of fifteen members, equal in number with the Vestry, and elected by the Vestry, who met with the Vestry and shared with them, within the restrictions of the Church canons, in the work of parish administration. This policy justified itself, shortly, in training many new men to an intelligent interest and leadership in parochial matters. Better, still, it opened to some men the whole field of spiritual endeavor as promising large dividends in return for the investment of consecrated effort.

Early in the year the rector called the attention of the Vestry to the fact that the parish would soon have to determine the whole question of future policy. The city was changing. Christ Church had been, for ninety years, almost a neighborhood parish. The members of the congregation, most of them, had lived within easy walking distance from the Church. But the city was expanding. New residential districts were opening with astonishing rapidity in the suburbs. Our people were removing in large numbers away from the center of the city, and out into these widely scattered districts. Very few were left in the neighborhood. Within a few years none would be left. This change affected the pastoral work tremendously. It became increasingly difficult for the rector to get about. More than that, it affected attendance upon Church services and parish meetings of various kinds. It involved a re-arrangement of everything. Christ Church was really no longer a neighborhood Church, but had become a downtown city Church. Should the parish sell its present location and plant and follow the people into some new residential district? Or, should the Church remain where it was? If the former, then steps should be taken immediately to realize the utmost on the property. If the latter, then adjustments must be begun to develop the city parish of the future. The Vestry expressed themselves as opposed to a removal of the Church from its present site. Then began the adjustment to meet the future of the downtown city Church.

On May 2, 1921, the rector presented a communication to the Vestry in which he urged, consistently with the determination to remain as a downtown Church, the absolute necessity of securing an adequate endowment. The future of parochial financing

was already beginning to loom largely in the thought of those who were looking ahead. The Vestry formally decided to make the start toward endowment. The immediate necessity was not apparent. But within a few years, it would be necessary.

The first endowment Sunday was observed in September of 1921. A beautiful book of remembrance, with suitable table upon which to rest it, and with a proper lamp, were all provided as memorials. And so the campaign for endowment was auspiciously begun. Each succeeding year has seen additions made. Many have been encouraged to make provision in their wills for this cause. Through the generosity of these and all others who have made provision by will or donation, the future of the grand old parish is being assured. And those whose lives have been touched for good, and enriched toward God, are given the opportunity of sharing with the generations coming on in the like blessings, through some gift, the income from which will carry on the good work they have begun, long after they have entered into that rest that remaineth for the people of God.

The year 1920 was marked with a complete re-organization of the work of religious education of the parish. There had always been a Sunday School, of course. Devoted men and women, many more of the latter than of the former, had given of their best to train the children of the parish in the Church ways of worship and study and service. But great progress had been made in the subject of education itself, in many ways revolutionary. The National Church through its department of religious education had been alive to these far-reaching changes, and had suggested new plans and new courses of study. The year 1920 was marked by the effecting of this radical change within the parish. During the period in which the Rev. Mr. Gunn was locum tenens, and the two months (August and September of 1920) in which the Rev. Mr. Osborn was locum tenens, under the superintendence of Mr. William H. Lambeth, junior warden of the parish, the Church School was thoroughly reorganized, and with the coming of Dr. Maxon as rector on October 1 of that year this work of reorganization was completed. There was added to the scheme of parochial education a rector's Bible class which met for an hour each Wednesday evening, during eight months of the year, for the years 1921 and 1922. This Bible class has been con-

tinued down to the present time with a change in time from Wednesday night to Sunday morning.

No finer or more worth while piece of work has been done in the parish during the past twelve years, in the opinion of the writer, than the institution and carrying on of the Junior Brotherhood of St. Andrew and its Bible study and personal work class. This represents one of many, but the writer believes the greatest, contribution of Mr. Charles S. Martin, beloved senior warden of the parish. Under his devoted and wise guidance and leadership a constant stream of boys have been made to know and value their inestimable Christian inheritance. They have gone out to throw the weight of their influence and example and active work into presenting the faith as this Church hath received the same to those who know not the Christ.

What with the splendid work of the Women's Auxiliary in the world field, the tireless and patient labors of the Daughters of the King in community, the blessed religious and social work of the Girls' Friendly Society, the Church School, and the Junior Brotherhood, the parish has been inspired to the work of evangelism. In the fall of 1921, under the leadership of the rector and Vestry, the parish entered into the Gipsy Smith revival, a city-wide effort to present Christ to the community as a whole. The blessings which came to the parish were many and varied. Its spiritual life was deepened. There was increased Church attendance and greater and more general use of the sacrament of the altar. All elements of parochial life were stimulated. But chief above all, the people come to see the value and helpfulness in working with Christians of other names.

In looking over the list of accessions to the parish communicant list of the past twelve years, the casual inquirer cannot but be impressed by the large number of adults whose names appear thereon. The proportion, too, of adults to children is marked, and quite unusual. This condition represents in no small measure the efforts of the people themselves in the work of personal evangelism. From November 1, 1917, to December 31, 1928, there had been baptized a total of 180 persons, representing, for the most part, children of people within the congregation. For the same period of time there were confirmed 476 persons, the larger part of whom were adults. The average of the confirmations has been forty-three each year. While Dr. Cobbs was rector there



THE REVEREND DOCTOR HERBERT CUSHING TOLMAN.

were nine baptisms and thirty-seven confirmations; while Mr. Gunn was locum tenens there were thirteen baptisms and thirty-one confirmations; while Dr. Maxon was rector there were fifty-seven baptisms and 139 confirmations; while Dr. Dandridge has been rector (until December 31, 1928) there have been 101 baptisms and 269 confirmations.

On June 21, 1922, at a special diocesan convention, summoned by Bishop Gailor, which met in Christ Church, on the twenty-third ballot, the Rev. Dr. J. M. Maxon, rector of the parish, was elected Bishop Coadjutor of the Diocese, in succession to the late Right Rev. Dr. Troy Beatty, of blessed memory. The election came as a distinct surprise to both the congregation and the rector, for Dr. Maxon had in no sense been a candidate. It seemed to him, after careful and prayerful consideration, that, short as his rectorship had been, and great as was the work to be carried on to completion, the path of duty lay in accepting the election. This he did, and after confirmation by the two houses of the General Convention which met in Portland, Oregon, in September of 1922, he was duly consecrated, on St. Luke's Day, October 18, 1922.

The occasion of the consecration was one of the outstanding events of the past twelve years. No greater or more representative gathering of people has been held in Christ Church within its history. The Presiding Bishop was the Bishop of the Diocese, the Right Rev. Dr. Thomas F. Gailor. The Co-consecrating Bishops were the Right Rev. Dr. Edward Fawcett, Bishop of Quincy, who had ordained Doctor Maxon to the deaconate and to the priesthood, and the Right Rev. Dr. Chas. E. Woodcock, Bishop of Kentucky, in whose diocese Dr. Maxon had served before coming to Nashville. The Bishop of Kentucky preached the sermon, the Bishop of Lexington, Dr. Burton, and Suffragan of Chicago, Dr. Griswold, were the presenters. Other Bishops taking part in the service were the Right Rev. T. D. Bratton, D.D., Bishop of Mississippi, the Right Rev. William M. Green, D.D., Bishop Coadjutor of Mississippi, the Right Rev. H. J. Mikell, D.D., former rector of the parish, and Bishop of Atlanta. Nearly all the clergy of the diocese were present, with many visiting clergy as well. The universities and colleges of the state, together with representatives of the courts and civic bodies, honored the occasion by sending delegates. Nearly all of the parishes and missions of the

diocese had delegations present. Mr. F. Arthur Henkel, organist and choir master of the parish for many years, directed the music.

Again the parish was faced with the problem of securing a rector. During the preceding five years, less one month, there had been two rectors, and two locum tenens tenentes. The Rev. Willis Clark, rector of Trinity parish, Asheville, North Carolina, was called and accepting the call entered upon his labors on December 1, 1922. His tenure was brief, for he felt compelled to resign within sixty days and return to his former field, and again on February 1, 1923, the Church was without a rector. With the help of clergy from the University of the South, and the period when the Rev. Stephen Alling was locum tenens, the work was carried on until September 15, when the Rev. Edmund Pendleton Dandridge, D.D., Petersburg, Virginia, became rector. This rectorship, happily begun, has continued for five and one-half years now, during the eleven and one-half years of the period covered in this account.

The parochial lists have been carefully revised and show nearly twelve hundred communicants. This is the first careful revision made in many years. Increasing emphasis has been laid on the privilege and duty of each single communicant sharing the whole of the enterprise of the Church, and there has been developed under Dr. Dandridge's leadership a corporate sense of responsibility for the whole work of the whole Church that is noteworthy and outstanding. The spiritual life has been deepened. The women's work has been reorganized. Particularly has the Women's Auxiliary enlarged its numbers as well as its work, until today the greater part of the women of the congregation are actively engaged in its work. Placing the tile floor in chancel and nave, installing kneeling benches, pew book racks and new pew cushions has been carried out.

Within two years of his advent as rector Dr. Dandridge was elected by the House of Bishops as Missionary Bishop of Idaho. The honor was great and the call was challenging, but he elected to remain in the rectorship of the parish and effect the great program he had so auspiciously initiated. Not only has the parish during Dr. Dandridge's rectorship met in full its quota for diocesan and general work, but the individual members have been most generous in supporting and providing for the advance work of the diocese and of the Church at large. Two gifts are espe-

cially noteworthy, that of \$2,000 toward the completion of the Church in Kingsport, and \$2,500 toward erecting a chapel in connection with St. Raphael's mission, Monterey.

Mention has been made of the successive clergy as they have come and gone, in the life of the parish, during these twelve years. So rapidly does life move in the crowding events of these latter days, that it seemed that each one was here but for a day. There are two other names which must be mentioned. Otherwise the story of these twelve years would be incomplete. For of these two it may be said, quietly and unobtrusively as they have labored, yet none have contributed more than they. In the year 1894 the Rev. Dr. Herbert Cushing Tolman became connected with Vanderbilt University, for a time as professor, and later as professor and dean. He immediately identified himself with the life of the parish, and for nearly thirty years was the devoted and sympathetic friend of every clergyman and every member connected with the parish life. Repeatedly he officiated at the altar. Many times he preached the word of truth from the pulpit. Always he was ready to minister, as opportunity presented, to spiritual needs. But above all, he lived with the parish and in the parish the sainted life. Scholar, cultured gentleman, educator, Christian, Herbert Cushing Tolman's name will ever be held revered while the walls of Christ Church shall stand. And one day we learned that he was not, for God had taken him unto Himself, and with his beloved Master in Paradise, he continues to radiate the Christed life.

The Rev. J. Francis McCloud began his ministry in Nashville, at St. Andrew's mission, West Nashville, as a deacon, in 1908. On being ordained to the priesthood in 1909, he became assistant rector of Christ Church, and continued therein until March 3, 1918, nearly ten years. Shortly after Dr. Cobbs became rector, he accepted a call to work in the Diocese of Atlanta, where he remained until May 11, 1924, when he again returned to minister among the people who had known and loved him. With the observance of the one hundredth anniversary, he will have completed five years in this latter ministry. Tenderly nurtured and ministered to by him, he has seen St. Andrew's mission, West Nashville, steadily growing into larger life and Christian service. At the same time he has been a faithful helper to Dr. Dandridge in the priestly and pastoral work of Christ Church.

And, so, we have thought over these twelve years. How filled with stirring events they are! How startling in the changes they have brought! How fruitful they have been in spiritual enterprise! How many new faces we see! How many precious souls, who have loved the Christ and have wrought patiently for Him, walk in their accustomed places no more. The children have grown to manhood's and womanhood's estate. Some are scattered far and wide in the distant places of the earth. How many during these years have brought heart-aches to this hallowed spot, and have gone away refreshed. How many have carried burdens which here they have been led to lay down at the blessed Master's feet. How many bearing the bodies of loved ones within these portals, as the thick clouds of earth's darkness hung heavily about them, have gone forth to lay those bodies away in the sure and certain hope of a glorious resurrection. How many have brought their precious little ones to this old font to guide their feet in the "Way" that leadeth unto life eternal. But thoughts surge for utterance. After all, who can tell? Who can tell? These twelve years are in the Lamb's Book of Life.



THE REVEREND E. P. DANDRIDGE, D.D.



THE REVEREND J. F. McCLOUD.

Women's Organizations

COMPILED BY MISS JULIA HINDMAN, MRS. THOMAS H. MALONE, JR.,
MRS. JOSEPH GIBSON, MISS MARY EWING, MISS PRUDENCE POLK
AND MRS. JOHN WHEELER. MRS. FRANK RING, CHAIRMAN.

The Parish Aid and Sewing Society

THE earliest record we have of any society of Christ Church directed by women is in 1833.

In a church bulletin, which records the first Episcopal visitation to have been made by the Rt. Rev. John Starr Ravenscroft in 1829, appear the names of the ladies directing the Parish Aid and Sewing Society. Many of them are remembered today by the younger generation of their period as women of culture and churchly devotion well worthy of the permanent record we make of their names:

Mrs. S. M. Rutledge	Mrs. Ann Minnick
Mrs. Mary B. Fogg	Mrs. Mary A. Washington
Mrs. Diggon	Mrs. Fanny Hunt
Mrs. Martha Shelby	Mrs. C. Stewart
Mrs. Rebecca Watson	Mrs. Amelia DeGrove
Mrs. Martha Hunt	Mrs. George W. Campbell

The name of the first president of any society of the church does not seem to have been recorded, or at least preserved,—but the first treasurer was Mrs. Thomas Washington, who was in turn succeeded by her daughter, Mrs. Sarah Nichol, and her granddaughter, Mrs. James Kirkman. Many today remember the devotion and continual activities of Mrs. Kirkman in her work for the church. She gave not only of her time and influence to the women's activities, but in other substantial ways.

Among many women worthy of outstanding honor in the memories of our church people today, for earnest and gracious service, is Mrs. Mary B. Fogg, a woman born of a long South Carolina lineage, and one who labored untiringly in the vineyard of her Master. It is said of her that on rising each morning,

she would throw open her window and sing "Awake, My Soul" in a voice that carried with it sweetness of tone and sincerity of heart, as it did also in the hymns and chants of the church services. Her impractical charities were said to have been a source of amusement to her friends, but her heart ruled always where the needs of humanity called.

In the year 1834 we find this band of women aiding the Vestry in paying off the debt of the church. Their first individual undertaking was the purchase of the church bell, for which they paid \$600. When the new chapel was built and occupied by the congregation, the bell was hung in the belfry where it still, on solemn occasions, calls us together.

Of what they did from 1837 to 1878, the record seems entirely lost, the great war between the states probably being responsible for the misplacing of the reports. That the work went on, there can be no doubt, for we see its results even though its details are unknown.

Renewed activity came in 1878. During this year a rectory was purchased with funds made by the Parish Aid Society, its first occupant being the Rev. William Graham, one of the best loved rectors of Christ Church.

The ladies gave \$9,000 as a cash payment in full.

The presentation took place upon Easter Day of that year, and the deeds were laid upon the altar with much rejoicing.

During this same year, the large silver alms basins, now in use, were also given.

From the date of the purchase of the rectory, the records are clear and as the work of the parish grew, other organizations began to function to keep pace with new and increasing duties.

It soon became apparent that a larger church would be needed in the near future. In order to be ready for that contingency, the efforts of the Parish Aid and Sewing Society were centered on gathering a fund for the purchase of a lot.

In a report of the Parish Aid Society in 1886 given by Mrs. William D. Gale, Sr., then president, is summarized all the society had accomplished to that date. By this record the Parish Aid and Sewing Society was in operation during the rectorship of the Rev. Mr. Ellis, who preceded Dr. Graham. Up to that time all the funds gathered in by the Parish Aid and Sewing Society were given to the Vestry to assist in paying the running expenses of

the parish. But when Dr. Graham took charge, he advised the ladies to make a sinking fund of their own resources, so they would in time have money of their own for some special object. By following this good advice, on Christmas Day, 1874, they were able to present the silver Communion Service now in use and dear to all of us, hallowed as it is, by the sacred memories it enshrines, and enriched by the long years it has been "The cup of blessing" to us all.

In 1885 we find the Parish Aid and Sewing Society accomplishing a great ambition by the purchase of the "Maney lot," on which the new church was to be built. They gave the Vestry \$15,000 for this purchase and immediately began a fund with which to furnish the chancel when the new church should be ready.

In 1886, the year of this report, Mrs. Gale closes by saying, "This record should certainly prove to the men of the congregation that they have noble and efficient co-workers."

It is interesting to know how the members of these two societies made their money.

For one thing, they were the first caterers in Nashville. Through the delicious luncheons given at the bazaar, their reputation for making good things to eat was established and orders were given them for cakes, jellies, desserts of all kinds, and also for wedding suppers, parties, club entertainments, and all sorts of refreshments, with never a failure recorded against them.

Besides all this, presentations of living pictures, pantomimes, "Sleeping Beauty," "Cinderella" entertainments, and the like were given to swell their funds.

Nothing was too difficult to be undertaken by these women, inspired as they were by the fine spirit of a leader like Mrs. C. W. Smith.

For long years Mrs. Smith was president of the Sewing Society, which, by her efforts, kept up its work the year round, making such lovely things as little bonnets from under the brims of which, sooner or later, the faces of dear children peeped out.

After the purchase of the lot for the church, the two societies combined their efforts and raised funds for the chancel furniture. This was bought by them when the church was finished and included the pulpit in memory of Dr. Graham, the former rector,

and the lectern in memory of Mrs. Sarah Nichol, so long treasurer of the Parish Aid.

From this time on, the society continued its work with varying success, always ready to assist in any parish work, especially by helping to pay off the debt on the church.

At one time the members paid the salary of a lay-reader of one of our missions, thus justifying its name of Parish Aid.

Mrs. Alex Porter, Mrs. William Buntin, Miss Myra McGavock and other devoted women in turn succeeded Mrs. Gale as presidents.

During the years of the World War, very little was done by these societies, as most of the women were engaged in war work. But in 1920 they resumed their earlier custom of holding bazaars as the friendliest way of bringing the members of the parish together in a work of mutual interest.

Mrs. George Hillman and Mrs. William D. Gale, Jr., were elected co-chairmen of the new bazaar, and Mrs. Thomas Malone, Sr., and Mrs. Joseph Gray were given charge of the luncheon. The bazaar was held in the Parish House for the first time and was an occasion of much pleasure to crowds who gathered there after a dinner in the lunchroom. The enterprise netted the sum of \$2,097.27.

In 1922 Mrs. Hillman was made president of the Parish Aid and a distinct and valuable addition was made to the activities of the parish, in the establishment of the Yellow Lantern Lunchroom, which now in the spring of 1929 is closing temporarily after eight successful years.

This lunch room was opened at the suggestion of Dr. Maxon, then our rector, for the convenience of those who attended the mid-day Lenten Services in the church. It soon became a permanent feature of church work.

A group of women, called the Kitchen Board, was appointed and the venture proved popular. The women brought together to do the work met each other in friendly and pleasant ways, while with the proceeds they were able to spend more than \$8,000 in repairs greatly needed in the church, lunch room and parish house.

The aisles of the church and chancel were tiled, pew cushions on the main aisle recovered, plastering, calsomining and concrete

work done, and hardwood flooring put down where needed. And last but not least, a well-equipped kitchen was established.

Mrs. Mary Connor, a friend of the Parish Aid, left a legacy of \$100 with which was purchased a set of china for the exclusive use of the church.

The women have worked with great devotion and regularity in the lunch room, many of them being the same with whom the work began eight years ago.

The lunch room has served its purpose. It has given our patrons good food at reasonable prices, and has not overlooked the poor and needy.

Mrs. Roger Smith is now president of the Parish Aid Society, which is still active in many ways.

A report of the lunch room work, made in January, 1928, gives abundant evidence of the faithfulness of its workers.

"Of the women of the church," says the report, "we have eighty who come regularly once a week from 11:30 to 2:00 p.m. Some come every other week. A few supply on call.

"Our secretary, Miss Lola Griffith, is commended for faithful attendance and good service. We have a cook and two pantry servants. Our cook, Mary, has prepared and served the lunches every day for four years, without missing a day.

"The pantry girls are equally faithful. Effie Curtis has done our pantry work for seven of the eight years we have been open. Sadie Bass has been with us two years; William, our 'man of all works,' one year, and is a good, faithful boy.

"Mrs. Bowman, Miss Griffith and Mrs. Cunningham have been efficient secretaries and have kept the lunch room up to the highest standards."

An appreciation of the lunch room by Dr. Dandridge completes the story of its work:

"The lunch room was started by the Parish Aid Society in Lent, 1921, at Dr. Maxon's request, to furnish lunches for those attending the Noon-Day Services, which were then held in Christ Church. It met so real a need that it was continued after Lent, with three objects in view.

"**FIRST:** To furnish wholesome meals at reasonable cost to people in this neighborhood.

"**SECOND:** To draw the women of the congregation together in a new worthwhile endeavor.

“THIRD: To earn money for local church needs.

“During the eight years of its operation, it has splendidly fulfilled all these purposes. The ladies of the congregation are to be congratulated and thanked for the faithfulness and diligence of their services. The closing brings great regret to many who have learned to depend on our lunch room, and not least to the clergy and other church workers who have found it a constant convenience. But the burden of continuing it had become increasingly heavy on a few very devoted women, and it seemed hardly fair to ask them to continue to carry this load, if the objects for which the lunch room was opened could be attained in any other way which would distribute the labor more widely.

“We do not yet know how we shall get along without it, but we do know that the thanks of the whole congregation and the neighborhood are due the many women who have given freely of their time and labor. There are more than one hundred ladies to whom this applies, to each of whom grateful thanks are due, especially to Mrs. Roger Smith and the other members of the ‘Kitchen Cabinet’; and **most** especially to Mrs. George Hillman.”

Woman's Auxiliary to the Board of Foreign and Domestic Missions--1886

During the year 1886, Miss Annie Mary Calendar, now Mrs. Charles Martin, was in Chicago and was given a copy of the “Spirit of Missions,” which she read with interest, learning for the first time of the great importance and far-reaching influence of the Woman's Auxiliary.

By the help of the wise and gracious advice of Miss Julia Emery, National Secretary of the Woman's Auxiliary, to whom on her return home she had written, a branch of the Auxiliary was formed in Nashville by combining the three parishes, St. Ann's, Advent and Christ Church, with Mrs. Calendar as secretary and Mrs. Gale as president.

Thus modestly was begun an organization whose power, influence, and opportunity for service have increased almost beyond belief.

The blessing of God rests upon it.

The Auxiliary in Nashville owes a debt of gratitude to Mrs. Martin, who as a young girl was inspired to take the step which brought us the Auxiliary.

From this time the joint work of the three parishes was carried on, with gifts sent each year to missionaries, to the people they served, and to far away mission stations. But there are no records of this joint work, all books having been lost.

However, in 1895 Dr. Winchester, then our rector, says in his annual report, "In addition to the Woman's Auxiliary to the Board of Domestic and Foreign Missions (as it was then called), we have organized a similar work among the young girls of the parish, and from both these organizations we expect great things."

This is the first mention of our separate branch of the Woman's Auxiliary of Christ Church, which throughout the long years since then has more than justified Dr. Winchester's expectations and is still carrying on its vital work as Auxiliary to the National Council of our church.

One of the chief features of the work of the Auxiliary has always been the study of missions in all parts of the world where our Church is established, a study, which enriches the spiritual life of the members of the organization and so permeates the whole church.

One of our greatest helps was a visit from Miss Julia Emery herself, a memorable occasion with all the parishes coming to Christ Church to hear her speak on subjects dear to the hearts of the members of the Auxiliary.

In 1924 the Woman's Auxiliary of Christ Church parish was re-organized by Dr. Dandridge, the rector, into six chapters, each with its own officers, and with supervising officers of the whole auxiliary. These six chapters were given names of the famous bishops of the Church, and we have found it easier to work in these groups, for we grow to understand the work better, and become better known to each other.

There is a president of each chapter, a vice-president, secretary, treasurer, missionary box secretary, study leader and U. T. O. secretary. There is a whole corps of officers for the Woman's Auxiliary, to whom the chapters report whenever there is a general meeting. The funds for pledges and general work of the Auxiliary are earned in various ways—bazaars for a number of years and finally chain lunches, with every woman in the parish asked to accept an invitation to a lunch and in turn give a luncheon to others. Each one pays a dollar for her lunch.

This has proved not only a splendid way to make money, but to promote a genial and friendly spirit in the congregation and make strangers welcome among us.

We have the five-fold field of service; namely, for the Parish, Community, Diocese, and Home and Foreign Missions, of interest to all of us, and reasons for vigorous activities in seeking funds to finance any projects connected with these different activities.

In the ten years from 1898 to 1928 we enlarged upon all activities, and assumed greater responsibilities, so that the five fields of service give wider vision of all the great things we can do for the Master, Who said, "Go ye into all the World" . . . and . . . "Lo! I am with you alway."

The report of the treasurer, Mrs. Andrew Campbell, for 1928 left no doubt of the growth of this most vital and far-spread phase of church work, with notable leaders in the splendid increase it has shown, among them Mrs. W. D. Gale, first president; Mrs. W. E. Norvell and Mrs. John R. Wheeler, who is now the Diocesan President of the Woman's Auxiliary to the Bishop and Council, and is giving her life to the work.

Mrs. W. Frank D. Ring is now president of the Woman's Auxiliary.

King's Daughters

Though not a parish organization, the King's Daughters deserves mention here, because it was organized in Nashville, in old Christ Church, by Mrs. Margaret Bottome, a churchwoman from New York, when more than sixty of our Christ Church women became members. There were eight chapters formed, with special duties assigned them, as follows:

The Earnest Ten—Mrs. Kirkpatrick and Miss Bisland; Inasmuch Ten—Miss Loulie Cunningham; Visiting Ten—Miss Sallie Foard; Musical Ten—Mrs. Meining; Whatsoever Ten—Mrs. W. D. Gale; West Nashville Ten—Mrs. James Trimble; Chancel Society Ten—Mrs. James Kirkman.

To each ten was assigned separate work. Some taught, sang or read aloud in the hospitals. Some welcomed strangers in the parish, and visited them. One chapter looked after the vestments for week-day services. The chapter composed of young people "strove to speak evil of no one." Their common object, which

was accomplished, was to endow a bed in the hospital for some sick girl.

The King's Daughters was organized in 1887 by Mrs. Botome in New York, with the nucleus of ten women. The following year it numbered ten thousand from all parts of the country, and in all walks of life.

It is still very strong as a non-denominational organization. In Tennessee there are two hospitals, splendidly maintained; one in Columbia and another in Memphis. There is also a King's Daughters Home in Nashville, where a working girl can find a safe and comfortable home. Mrs. W. E. Norvell, one of the state officers of the King's Daughters and a member of Christ Church, is a devoted member of this organization.

Industrial School of Christ Church

A most interesting work in Christ Church Parish was done by the Industrial School, under Mrs. Fred Shepherd.

This work seems to have been begun by the Rev. Mr. Ellis. It was doing good work when the Rev. Dr. Graham came as rector.

The members of the school came to Christ Church every Saturday morning, from St. Peter's Mission and the Mission of the Redeemer, to be taught sewing, the making of new garments and the renovation of used ones. Ladies of the church were instructors, under Mrs. Shepherd. Classes were formed and children were promoted from one grade to another just as they showed interest and improvement in their tasks.

The school was supported by the Thanksgiving Day offerings of gifts and money and used clothing from friends in the parish. This fine work was continued for many years.

Mrs. Charles W. Starr, who succeeded Mrs. Shepherd as president, advised the closing of the school because the new system of instruction in the city schools covered the very methods that we had been giving the children. The school had completed its work.

St. Katherine's Guild

St. Katherine's Guild was organized under Miss Anna M. Gale early in the eighties. It was composed of young women whose

work was to be for the parish, such as visiting the poor and sick, learning to welcome and know strangers, and decorating the church for various festival occasions. All this they did faithfully until this work gradually passed into the hands of the Daughters of the King. This Guild earned its money by taking orders for sewing, which was beautifully done under Miss Gale's instructions.

Daughters of the Church

In 1890, Dr. Winchester, then rector, organized the society called the Daughters of the Church, and through their activities enough money was made to purchase the tiling for the two vestibules of the new church. Mrs. George B. Davison, Mrs. John Lewis, Mrs. Trimble and others were their directors. Nothing further is recorded of them, so doubtless they became merged into one of the other societies.

St. Agnes' Guild

St. Agnes' Guild, under Mrs. A. W. Wills as director, was sometimes called "The Bells," because their object was to place chimes in the tower of the new church. As the years passed, and there seemed no early prospect of completing the tower, they decided to place a memorial cross on the altar. To make it a real memorial from the congregation, they asked for jewels to be set in the cross, and inscribed on it the names of those in whose memory they were placed there.

This was beautifully carried out, and the cross still adorns the altar at all services.

After giving this memorial, they disbanded and joined other organizations, where they had their full share in all church activities.

St. Elizabeth's Guild

St. Elizabeth's Guild was organized in 1905, when Dr. F. F. Reese was rector of Christ Church. It had as its object the improvement and beautifying of the church buildings and the purchase of such necessary objects as were still needed in the church. The Guild was very active and the members were constantly reporting their many and different ways of carrying on

the activities to which they had pledged themselves. During this year of their organization the walls of the church parlor were repainted and two handsome chairs were placed in the Sanctuary. The next year a piano was purchased for the use of the Sunday School.

One of the chief things they did was to give an annual tea for the members of the Church who were teachers and students of Ward-Belmont and Buford Colleges. These teas were always greatly appreciated and were means of establishing friendly relations with the young students so far from their homes.

Another feature of their work was an annual Mardi Gras entertainment which filled the coffers of the society with some of the funds needed for their work.

The members of this Guild were most faithful in all their work during their long history. They always held themselves ready to assist the rector in every possible way, and from the list of their activities we learn how often they were called upon.

The first president was Miss Louise Pernet; vice-president, Miss Mary Frazer; secretary, Miss Margaret Fall, and treasurer, Miss Josephine Farrell.

This splendid Guild, after years of hard and interesting work, became merged into the Rector's Aid, a history of which is given later on.

Guild of the Epiphany

The Guild of the Epiphany, organized in 1902, was composed of young girls in the church by whose work the hymn board was put up at the right of the chancel. They were enthusiastic workers, and the congregation has always been grateful to them for this contribution.

These four guilds, St. Katherine's, St. Agnes', Daughters of the Church, Epiphany and St. Elizabeth's, were finally merged into the Junior Auxiliary to the Board of Domestic and Foreign Missions, as it was then called.

Choir Committee

In 1902, there was formed a choir committee for the making of articles used by the choir, such as cassocks and cottas, with Mrs. C. W. Smith and Mrs. Love Woods in charge. They were

devoted in their work for years, keeping all the choir vestments in beautiful order. Their mantle has fallen upon Mrs. Edward Fusch, who is still in charge, and doing more than the work of two.

The Kensington Circle

The Kensington Circle was organized in 1891, by Dr. Winchester, with Mrs. Leslie Warner as chairman and leader. She filled both posts with ability and tact, and a work of unusual features was accomplished under her leadership. It was a hard working organization, and funds were made by living pictures, bazaars and luncheons, until there was money enough to pay for the beautiful pews in the new church, at a cost of \$1,800. After this was done, attention was given to the aid of the Vestry in paying off the debt on the church. This society was composed of the young women of the church, who found their way into other organizations when the Kensington Circle was no longer needed.

The Church Periodical Club

The Church Periodical Club was in existence early in the year 1900, but was re-organized and put on a better footing under Mrs. F. F. Reese, wife of the rector in 1906. Since then, it has continued with varying success under different leaders, each one adding more to its efficiency until we were able to report more than 12,000 magazines distributed among fifteen institutions during 1928. It has proven its value and carried cheer, comfort, and interest to many whose days and nights would be weary indeed without this resource. Mrs. James Goodloe is the president in 1929.

The Chancel Society

The history of the Chancel Society of Christ Church goes far back to the time when Mrs. James Kirkman was first president. She has been succeeded by many other capable leaders, who with the group of young women under them look after the decorations of the church for all the great festivals and have entire charge of the altar and sanctuary, making preparations for all communion



THE RECTORY.
Purchased in 1923.

services and keeping the linens, hangings and brass in use about the altar fresh and in perfect order.

Mrs. Peter M. Tamble was one of its most devoted presidents, and Mrs. Lindsay Coleman, though no longer able to do the active work of the society, delights in keeping on hand the supplies of linen necessary in all the services. Mrs. Henry McLelland is now president.

Committee on Visiting

A most important feature of our church life and work was the committee on visiting, under Mrs. Edward Richards. This committee seems to have been at work under Dr. Winchester, and chiefly among the poor of the parish, and those who were sick and strangers. It was splendid assistance to the rector, enabling him to keep in closer touch with those who probably needed him most. Mrs. Richards' committee was an excellent one, for in one year they reported more than 500 visits, besides other good work accomplished. In this connection, a tribute is due the work of Mrs. Mary Goodwin, mother of Mrs. Charles Mitchell and Miss Mary Goodwin. She spent her life in the service of this committee and other good works.

Christ Church Parish remembers with gratitude the example of her beautiful life.

The Society of the Daughters of the King was formed about this time and this committee ceased its activities, because its work was taken over by the members of this new organization.

The Junior Auxiliary

The Junior Auxiliary began its part in the life of the parish in 1898. It was organized under Dr. Winchester, with Miss Mary Ewing as its president. Its activities varied, helping here and there and interesting the whole Sunday School in some mission work.

In 1902, under the direction of Mrs. W. E. Jonnard, it became a regular branch of the Junior Auxiliary to the Board of Missions, when plans were made for about thirty young girls to enter actively into the missionary life of the parish. Pledges of money were made, boxes were prepared and sent to different

mission schools, and a scholarship was given regularly to St. Katherine's School, Bolivar.

In 1909, upon the removal of Mrs. Jonnard from the city, Mrs. J. R. Wheeler and Mrs. P. M. Tamble became associate directors. Offices were held by the different juniors, and active interest was maintained for several years. Miss Katherine Lewis and Mrs. Welbourne Starnes served as the last directors before the auxiliary merged into the Church School Service League in 1919.

Much could be said for the value of this organization. It is shown through the service of many young matrons, who becoming well informed of the Church and its mission through the programs of the Junior Auxiliary are well qualified, and have shown a desire to take their part in the leadership of the parish activities and church's program.

Daughters of the King

During the rectorate of Dr. James R. Winchester, now Bishop of Arkansas, on May 19, 1898, Christ Church Chapter of the Daughters of the King was organized, and duly chartered with Mrs. Winchester as its first president.

There were nine charter members: Mrs. James Winchester, Mrs. Will Minchin, Mrs. Owen Wilson, Mrs. Lena Hillman, Mrs. Lindsay Coleman, Mrs. Mat. Stratton, Mrs. E. A. Fusch, Miss Mary Ewing, and Miss Fanny Webster. These were admitted, and invested with the cross, the badge of the order. Five of these, together with fifty or more loyal churchwomen, constitute the present Christ Church Chapter, seeking to obey the two rules of the order, Prayer and Service, to strengthen the spiritual life of the parish, and to be ready at all times to assist the rector in the extension of Christ's Kingdom, especially among women. In a pamphlet published in 1921 by Mrs. Felix Ewing, then national president, Bishops Winchester, Manning, Reese, Mikell and Maxon, former rectors of Christ Church, bore grateful testimony to the work of this chapter during their respected rectorates, and of its "consecrated service."

Bible Study being the cornerstone of the order, the yearly printed programs prepared by a committee are a source of increasing interest to the members, and are in demand in many other dioceses.

Christ Church Chapter has proven itself the Mother Chapter in the diocese, by organizing the local assembly (now called Diocesan Assembly) at Clarksville, in 1912, through its president, Mrs. Joseph Gibson, and secretary, Mrs. Owen Wilson, forming a chapter there, and subsequently founding other chapters, throughout the state.

Miss Matilda Porter as extension secretary made a memorable journey, placing chapters in fifteen or more parishes, many of which are still in existence.

On June 10, 1913, Christ Church Chapter joined with those of the Church of the Advent and St. Ann's in beginning a Social Service Work which has resulted in St. Luke's Community House and Free Clinic in West Nashville, a wide reaching center for good, and with its artistic building nestling within rose-covered trellises, an object of pride to Nashville church people.

The following have served as presidents of the Christ Church Chapter of the Daughters of the King:

1898, Mrs. James R. Winchester; 1899, Mrs. John S. Lewis; 1906, Mrs. Charles W. Starr; 1908, Mrs. Joseph Gibson; 1918, Mrs. Irene Nussbaum; 1920, Miss Matilda Porter; 1922, Mrs. Carey Folk; 1924, Mrs. Charlton Rogers; 1926, Mrs. A. G. Campbell; 1928, Mrs. R. P. Barry, now presiding, with other officers as follows: Mrs. Joseph Gibson, Jr., vice-president; Mrs. Paul Sloan, secretary, and Mrs. R. H. McClelland, treasurer.

History of the Settlement Guild

The Settlement Guild was organized in the winter of 1915-16. St. Luke's Community House, or the West Nashville Clinic as it was then called, had grown by leaps and bounds until the Daughters of the King felt the need of assistance in running it and at the suggestion of Miss Kate Edmondston, a group of younger women in the church was formed. Mrs. Thomas H. Malone, Jr., Mrs. Ellsworth Scales and Miss Mary Ewing were the first to respond to the call and form the Settlement Guild and determined among themselves that the sole object of the Guild should be helping the Clinic. This has been the policy of the Guild throughout the years, and many requests for help in other directions have been refused as the members felt the energy and interest should not be diverted.

Mrs. Malone was elected president, Mrs. Scales, treasurer, and Miss Ewing, secretary. They in turn interested others, and it was not very long before an active and interested group was hard at work.

Various ways of raising money have been employed, with which many things have been accomplished.

For several years we have given \$25 a month regularly, but we are constantly being asked for other sums which we always give gladly when called upon by our resident worker. Last year \$300 was expended over and above the regular pledge.

Several years ago a gymnasium was built at a cost of \$1,000, and was partially equipped by the Big Brothers. This was, of course, a very temporary structure, but it is still used as a recreation hall and fills a very important place in the work. A new permanent gymnasium is much needed.

When the new building was erected, the Settlement Guild put up the gate as a memorial to Miss Mary Miller. The porch at the rear of the building has been enclosed in glass by the Settlement Guild, thereby making it available for use the year round. In this porch is kept the library, a memorial to a faithful and valued worker, Miss Katherine Berry.

A number of good children's books were purchased originally, and have been added to from time to time. In addition, Carnegie Library lends fifty books a month. The teachers in the neighboring school report a great improvement in the children's work, since the establishment of the library.

Another constructive thing the Guild has done is to establish a dental clinic. Two dentists give their services, the Guild pays for any materials used and the patients pay a nominal fee.

The Woman's Exchange was started by the Settlement Guild, and was run by its members without any paid assistance for some time.

The grounds of St. Luke's were graded and flowers were planted by the Guild, since when a decided change has been noted in the neighboring yards.

Each year the Guild gives several parties to the children at St. Luke's. There is always one at Christmas, and any other time deemed propitious by the resident worker.

Milk is furnished the sick, money is given to help bury the dead, and any other emergency is met.



ST. LUKES IN SPRING.

In the twelve or thirteen years of its existence the Guild has only had five presidents: Mrs. Thomas H. Malone, Jr., Mrs. Danforth Wright, Mrs. F. Arthur Henkel, Mrs. L. L. Gambil and Mrs. Paul Roberts, the present incumbent.

The Woman's Church Service League

In 1919, at the General Convention in Detroit, the Woman's Church Service League was organized, and every parish throughout the country was asked to form one and apply it to its own individual needs as seemed best.

We adopted it in Christ Church, as requested, but not until Dr. Maxon came to us as our rector in 1921 were we able to benefit from it to any great extent. It required no new or additional work of us as we adopted it, but we elected a president and a secretary. The chief feature was a monthly meeting where all the organizations in the parish made reports stating their needs and asking aid from the others. It was really a clearing-house for all parish activities. Dr. Maxon called it his cabinet, and it was a great assistance to him in keeping in touch with parish activities. It has recently been discontinued as a national organization, and the special features of its work have been taken over by the Woman's Auxiliary, to which organization these monthly reports will be made.

Girl's Friendly Society of Christ Church Parish

In June, 1921, at a picnic given by the Second Circle of the Woman's Auxiliary, it was proposed that they change their title and become "The Girl's Friendly Society." This suggestion met with approval, and reorganization took place in the fall, with Mrs. Edna Ritter first president, appointed by Dr. James M. Maxon, the rector at that time.

The membership of the Girl's Friendly Society is drawn from the business women of the parish, who find it impossible to attend day meetings of the other societies, so theirs are held in the evening, when supper is first served, then followed by their program.

Miss Matilda Spon, a member of the Girl's Friendly Society of England, who was living in Nashville at that time, distributed Girl's Friendly Society literature among the members and was of great assistance in making the change from the Second Circle

of the Woman's Auxiliary. Mrs. Ritter was unable to continue as president, so Dr. Maxon appointed Miss Prudence Polk leader in 1921. This post she held for five eventful years.

At the first meeting in January, 1922, the first admission and installation service was held in Christ Church, when one honorary member and twenty-three working associates received their badges. Dr. Maxon conducted this service, which was very beautiful.

The work of the Society has gone steadily forward. It is missionary in character, embracing the five fields of service, and enabling business women and girls to have an active part in the program of the Church. Their special activities include missionary boxes for both domestic and foreign mission fields; welfare work in their own parish, and friendly and helpful relations among the girls in the business world. Gifts are sent to the National Girl's Friendly Society in Washington, and special gifts to St. Luke's Community House in West Nashville.

Bi-monthly meetings are held. There are Corporate Communions from time to time, and every year a Diocesan Convention, called by the president, Mrs. Henry Salmond of South Pittsburg. Mrs. Bessie Christopher was one of the presidents of the Christ Church branch, and was succeeded by Miss Julia Hindman, who still holds that office and is much beloved by this splendid organization of fifty-two members.

The Rector's Aid Society

In the spring of 1923 a group of young women met at the home of Mrs. Thomas H. Malone, Jr., to discuss banding together for the purpose of welcoming to Christ Church other young women from distant parishes and of co-operating with the rector in keeping in touch with families in distress, especially among the younger people, since another organization does the same work among older members of the church.

The new Guild was called the Rector's Aid Society. The charter members were Mrs. Elden Stevenson, Jr., Mrs. John Glenn, Miss Evelyn Douglas, Miss Ellen Stokes (now Mrs. Livingfield More of Alabama), Miss Bessie Dunbar, Miss Agatha Brown and Mrs. Thomas H. Malone, Jr.

Mrs. Malone was made president, and after serving two years was followed by Mrs. James T. Granbery, Mrs. Henry C. Gillespie,

Mrs. Joseph Gibson, Jr., and our present president, Mrs. Charles Martin, Jr. Other officers for this year (1928-29) are: vice-president, Mrs. Paul Sloan, Jr.; recording secretary, Mrs. Caldwell Bennett; corresponding secretary, Mrs. Walter Robinson; treasurer, Mrs. Guy Binford.

Varied activities such as rummage sales, Christ Church Exchange, and circulating library, and children's Mardi Gras balls have brought in funds sufficient to make such donations as the rector requested for urgent needs, either in the parish or diocese.

The membership has grown to between forty and fifty, with an active working group of more than thirty, while the meetings have been an important factor in bringing together the young women of Christ Church Parish.

Meetings are held in the different homes and often include a short talk on a religious subject, followed by the afternoon tea hour, during which the members of the Rector's Aid of longer standing may become better acquainted with those more recently identified with the parish.

Mrs. Charles Martin, Jr., is president for 1929.

We have reached the end of the survey and history of the women's organizations of Christ Church Parish during its first hundred years, and as we read these early records of the work of the women, especially of the years after the close of the tragic war of the 60's, we cannot fail to be impressed by the wonderful spirit in which it was done. They threw themselves heart and soul into each undertaking, finding their satisfaction and their chief joy in devoting themselves to whatever could advance the work of their beloved church.

In those days all were left by the war with heavy burdens and responsibilities. There was desolation on every hand, sorrow in every home, with the horrors of reconstruction days around them and economic changes to be borne, without parallel in history.

We need to dwell upon the courage, patience and fortitude with which they faced these altered conditions, readjusting their own lives with cheerful courage and finding their inspiration for all emergencies in their beloved Church and her work.

All honor to them for having laid foundations which cannot be moved and upon which we are building today.

The Music of the Church

BY KATHARINE HALL BROOKS

REVERENCE and beauty are essential parts of church music, but Christ Church has had more than these, for only the very highest type of sacred music, perfectly rendered, has been heard there during its century of existence.

That little band of loyal churchmen who first gathered in the Masonic Hall and resolved upon a church for Nashville, realized what music meant to the services, and in order that the new congregation might have this, early took steps toward the purchase of an organ. Even in February, 1830, we read in the minutes of the Vestry that the rector is desired to direct that the organ which had been bought in Philadelphia be shipped to Nashville. In May of that same year, the members of the Vestry recorded their thanks to Mr. James Diggons for his gratuitous services to the choir and requested that he continue in the same capacity. The records show that the Diggons family played an important life in the music of the church for many years.

This first Vestry, too, resolved upon "a weekly meeting for the practicing of oral music for the advancement and improvement of the choir, with the meeting to be held in some suitable room."

Even then, though the congregation was small and the Church in Nashville was still in its infancy, members of the church sought and found the best musicians in the city for the choir. In days when any one who would or could was allowed to play the average church organ, we find mention of George Simmons, a professional organist, whose services are termed "valuable" in the minutes of the Vestry.

As now, the Christ Church musicians were of the highest type, and in the latter part of the decade from 1840 to 1850, music lovers of Nashville came to the church to hear the lovely voice of Miss Septima Fogg, whose singing the older members recall hearing their parents praise. Another of Nashville's beloved

musicians of the '50's was Miss Maria Washington, who later became Mrs. John Kirkman. Her beautiful soprano voice did much towards making Christ Church a genuine factor in the musical life of the Nashville of that day. So interested were the members in the music that in 1849 the Vestry notes record that some one should be empowered to inspect an organ in New York and to purchase it, should it prove to be as good an instrument as it had been represented to them.

Among the first organists were J. M. Taylor, a Mr. Otis and a Mr. Brown. Memories linger of the playing of Mrs. Eunice Diggons Davies, who was another of Nashville's musicians helping to make Christ Church music the criterion of other church music.

With the coming of the War between the States, it was to be expected that interest in the music of the Church would not be so high, but the church records show that the lovely strains of the organ and the voices of the choir were constant sources of comfort and inspiration to the people. On April 11, 1863, F. B. Fogg, Senior Warden, proposed the following resolution which was adopted, "Resolved that the thanks of the Vestry and congregation be given to Mrs. Bankhead, and through her to the other members of the choir, for their kindness and generosity in devoting their great talents and genius for music to the services of the church, and that the deepest gratitude is felt for their disinterested and liberal exertions."

At the close of the war, with its consequent economic stress, the choir "carried on," and became one of the most celebrated in the entire South. The soprano was Mrs. Ida Raines, who lost her husband, a general in the Confederate Army, in the war. Other singers, whose voices did much towards making Nashville the musical city it became, were Mrs. Addie Diggons Neal, Mrs. Caleb Maury, and several others whose voices are remembered by older members of the congregation.

Remembered equally for his personality and for his great musical ability, is Mr. Henri Weber, who was the organist for many years. Coming here from Germany, descendant of musicians and a true musician himself, Mr. Weber continued to maintain the high standards of the choir, and put the music of the Nashville of his day on a higher plane.

Another organist who had the real artist's love for music and his talent, was Professor Heinneberger, who directed the choir and played the organ until shortly before his death.

One of the brightest stars in the galaxy of musicians which Christ Church has shared with Nashville came into the musical life of the church about this time, for in 1874, Mrs. Elizabeth Ashford, internationally known as a composer, had charge of the music of the Sunday School. This began a long association with the church, to whose music this great composer and musician gave unceasingly of her genius.

During these years members of the church continued in their devotion to the choir. One who played the organ beautifully and who is recalled as a loyal member of the choir, was Miss Caroline Crandall. Her sister, Miss Mary Crandall, also sang in the choir. In those days, the heating of the church left much to be desired and it became necessary for the Crandall boys, William and Hervey, to carry the melodeon to the weekly practice every Friday night. In 1874 the experiment of a volunteer choir was tried; it continued for several years.

In the days of the old Christ Church on the corner of Sixth Avenue and Church Street, there was a renowned quartet choir who sang unforgettably from the choir loft at the back of the church. Miss Hunt was the organist during the summer of 1878, preceding Mrs. Ladd and Professor W. F. Grabau. Outstanding among the singers of the '80's were Miss Clara Louise Jonnard, who was afterwards Mrs. Robert T. Fraley; her husband, and Miss Minnie Martin, who was the daughter of the Rev. T. F. Martin, for many years rector of St. Ann's Church.

This church choir is best described by the late Mrs. Ada Rice Beard in an article in a local paper of several years ago. "Never has there been a time in the past fifty years when the choir of Christ Church was not recognized as one of Nashville's most valuable organizations for sacred music," she wrote. In speaking of the quartet, she said, "The quartet choir was composed then as now of notable musicians. The organist, Professor W. F. Grabau, was a musician both by inheritance, education and love of it. In the dim, uncomfortable choir loft at the back of the old church, with an organ of limited possibilities, he labored faithfully and well."



THE FIRST ORGAN.

The old organ, rebuilt, is now in Thankful Memorial Church, St. Elmo, Tenn., for in June, 1894, an organ which was a source of pride, not only to the church but to the city, was decided upon. It was a Ferrand and Votey instrument, an organ no longer made, but at the time of its making the best instrument to be obtained. It was hand-made, with the work lovingly and painstakingly done by the members of the firm themselves. The master builders not only expended care on the tone but made the exterior of the instrument conform with the interior decoration of the church. At the time of the installation of the new organ there were only a few such instruments in the entire country, and its equal could not be found throughout the South.

After Professor Grabau's resignation, Miss Cornelia Thompson was organist, followed by John Hubbard. The minutes of the Vestry in 1895 express appreciation of the faithful work of Mrs. Fraley, John Ashford and Charles Martin. During that year Mr. Welbourne was director of the chorus choir, which consisted of sixteen voices, in addition to the quartet.

During all these years Mr. and Mrs. Ashford had been closely allied with the musical life of the church, and in 1895 Mrs. Ashford became the organist, with Mr. Ashford directing the choir. Though she was then composing cantatas, anthems and organ music which are known wherever sacred music is played, Mrs. Ashford's years as organist were filled with faithful, laborious and inspired work. Among the cantatas which she gave was the memorable "Cross and the Crown," one of her own well-known compositions. The records of 1898 show resolutions of appreciation of the zealous work of Mr. and Mrs. Ashford and Miss Augusta Jonnard, who assisted Mrs. Ashford as organist.

Christ Church now had a vested choir, which was sustaining and enlarging the reputation which the church choir has had from its earliest days. At one time there was a boy choir, which was retained for some time.

While Mrs. Ashford was doing such splendid work as organist, the Sunday School choir was not neglected. Among those who have contributed much to the success of the Sunday School and church music are Miss Annie Rowen, M. K. Peck, Mrs. L. J. McDonald, Miss Abernathy and Mrs. Charles A. Garrett.

Dr. Charles A. Garrett was organist when the beautiful service, telling of freeing the church from debt, was held. The full

vested choir sang with unusual fervor and sincerity. The chief musical event of the service was the offertory anthem, composed by the choir master, Dr. Garrett, and dedicated to Dr. Manning.

Dr. F. W. Chace was the next organist, succeeded by Mr. J. Hugh Allen and Miss Frances Turner, with Professor C. W. Starr as choir director. Professor Starr, who was in charge of the voice department of Ward Seminary from 1896 to 1909, directed a chorus of more than thirty voices. Among the musicians who were in Professor Starr's well-known choir, which did much towards keeping Christ Church in the center of the musical life of the city, were Mrs. L. L. Gamble, Miss Aline Turner, Mrs. Josephine Evans, Mrs. Betty Jacobus, Robert Nichol, Colin Winter, Miss Corinne Milam, Miss Annie Martin, George Nevins and Douglas Wright, who began singing in the choir in 1903. Paul E. Thompson was the organist from 1905 until 1906.

The year 1906 was an eventful one in the history of the church, for it was then that F. Arthur Henkel, organist, composer, orchestra director and a true artist and musician, came to Christ Church. Since that time he has directed the choir and has played the organ in a way which proves beyond all doubting that, glorious as has been the musical history of the church, the glory is as much in the present as in the past.

Only that music which has been proved the best and highest in sacred music has been rendered, with a consequent uplifting in musical ideals throughout the city. Mr. Henkel came to Nashville as instructor of music of the Tennessee School for the Blind. He is a graduate of the Cincinnati Conservatory of Music, of the Metropolitan College of Music, and an outstanding pupil of Sidney Durst, Andre, Steinbrecher and W. S. Sterling. After leaving the School for the Blind, he was for many years head of the organ department at Belmont College, and later at the Ward-Belmont Conservatory of Music, and now is head of the organ department of the Nashville Conservatory of Music, all institutions whose musical departments are of the highest rank.

Constantly adding to the already rich musical life of the city, he introduced the custom of giving oratorios, cantatas and recitals which were events eagerly anticipated and deeply appreciated by the many music lovers of Nashville and its vicinity. Many compositions have first been given in Nashville under Mr. Henkel's direction, at Christ Church.

Frederick Arthur Henkel

One tender tribute to whom tribute is due is a meet and fitting custom. To day we celebrate the twentieth anniversary of Arthur Henkel as Organist and Chor Master of Christ Church. During these long years of faithful, able service, he has meant much to the Church and to its membership. His exalted art, dedicated to the expression of the bigger and finer things of life, has contributed worthily and in abundant measure to the beauty and majesty of religion. He has given freely of his splendid talent to the great cause of Christianity—in consecration, but withal in an appealing, modesty.

Where music is there we shall find Harmony; and with Harmony, Love and with Love, God. So that Arthur Henkel in his chosen field, has been the source of inspiration and has been a Benediction to countless fellow beings.

He has regarded the genius that God gave him as a Sacred Trust and has ever striven to uplift his hearers. It has been his to raise them to his conception of the Real and Genuine—never to play down to any superficial level.

Organist, Chor master, Teacher, Composer. Conductor of the Nashville Symphony Orchestra since its inception years ago—in all these activities, he is pre-eminent, and at the same time graciously human, kindly in all of his relationships professional and personal.

So today, we honor him, as he rounds out, with distinguished credit his twentieth year of service. And we, yield tribute to him and wish him Godspeed in the future years of attainment.

The Wardens, Vestry and Council of Christ Church Nashville

By F. T. Landridge Doctor

Senior Warden

W. F. Landridge Junior Warden

Grace Langhorne Secretary

Nashville Tenn.
November 4th 1926.



Besides directing the Nashville Symphony Orchestra since its organization, until it has become an organization which reflects great credit to the city, Mr. Henkel gave for ten years a series of organ recitals at the church, under the auspices of the Nashville Art Association. These recitals were significant in the musical life of Nashville, as have been all the musical activities with which Mr. Henkel has been connected.

Among the compositions which have been given at harvest time, Lent, Thanksgiving, Good Friday, Easter and on Christmas, have been Dudley Buck's cantatas, Cadwick's "Noel," "Pasquale Victo" by Matthews; "The Seven Last Words" by DuBois, and other works equally elevated.

Revealing the esteem, and the love, which Mr. Henkel has earned in the hearts of the members and of other music lovers, a sacred concert was given on the evening of November 4, 1926, to commemorate the twentieth anniversary of his services as organist and choirmaster. The concert was arranged by members of the Vestry in recognition of Mr. Henkel's contribution to the church and to the community. Resolutions of tribute were presented by Charles S. Mitchell.

Among the numbers given was one composed by Mr. Henkel himself, his "Hosea," to which Bishop H. J. Mikell had written beautiful and appropriate words. One of the singers taking part was Mrs. Thomas H. Malone, Jr., whose beautiful voice has earned her well-deserved fame, and whose singing in the choir is a memorable part of the services. Other well-known singers who participated in the anniversary service were Mrs. Gamble, Miss Aleda Waggoner, Mrs. Caldwell Bennett, Mrs. Daisy Fentress, Miss Ormond, Douglas Wright, Charles C. Washburn, Browne Martin, George Nevins, J. S. Bonner, and members of the chorus.

Other musicians whose names are familiar in musical circles and who have taken part in the music at Christ Church, are too numerous to be mentioned here. Among them were Mr. and Mrs. Albert Roberts, whose son Albert, Jr., now sings in the choir; Mrs. Joseph Gibson, Sr., Mrs. Charles Manthey and others.

No record of the church music would be complete without speaking of the Lenten services, when the choir comes from the church school. This custom has been carried on for the past score or more years, and is one which tells of the zeal and devotion

of the church choir. The midnight Christmas services are events which draw many besides members of the church, at each Christmas Eve.

During the rectorship of Dr. Frederick Reese, Miss Katherine Morris, another of Nashville's musicians, began her service to the church's music, which has continued with zealous devotion. She has served as Mr. Henkel's assistant in a most capable way, and has played at the Lenten services, where her talent has brought much pleasure and comfort to those attending church. In addition to her ability as a musician, she has a genuine feeling for the work of the church, and has never been known to fail in furthering it.

In May, 1926, there was another person who was connected with the choir who completed twenty years of service, for it was then that Mrs. Margaret I. Fusch rounded out her twentieth year as "choir mother." She still continues in that capacity with the same unfaltering industry and care.

Back of the history of the musicians who have made the music of Christ Church the glorious and beautiful thing it is, are the members of the Vestry who have served on the music committees during the years. This, too, is too long a list of names to be recorded in a brief review of the church music, for there are those who were untiring for years.

Since 1906, A. G. Brandau has served as chairman of the music committee, and brings to this duty not only an unflagging zeal but a real feeling for the best in music. Charles Mitchell, another vestryman keenly interested in music, has also given many years of service on the committee, as have R. H. McClelland, Hunter McDonald, Douglas Wright and other members of the Vestry.

At the present time the choir, still justly a source of pride to all the church, consists of: sopranos, Mrs. Thomas H. Malone, Jr., Miss Myra Bender, Mrs. M. E. Nellums, Mrs. R. P. Barry, Miss Lorraine Black, Miss Sue Chadwell, Mrs. Catherine Clark, Miss Sue Figgins, Miss Irene Foulkes, Miss Lucy Grasty, Mrs. W. P. Barton, Mrs. W. F. Sherrill, Miss Alice Tolman and Mrs. Paul Williams; altos, Mrs. Daisy Fentress, Mrs. Joseph Gibson, Sr., Mrs. Charles Manthey, Miss Ethel Moxley and Miss Elizabeth Oehmig; tenors, Frank Hughes, Browne Martin, M. E. Nellums, Hodson Keim, James Warren, R. B. Hardin and H. L. Gordon; basses, Douglas Wright, Chester Beaty, Max Davidson, Alvin



THE CHOIR- 1929.

Fehrman, Edward McGavock, Albert Roberts, Jr. and Charlton Rogers, Jr.

Many names of musicians who have contributed to the history of our church's musical life have of necessity been omitted, but the memories of their gifts are inseparably linked with those of sacred hours within the church's portals.

In the Community

BY JAMES G. STAHLMAN

A PROUD mother's desire to secure from Jesus a guarantee that her two sons would have places of honor at the right and left hands of Our Saviour when they should come into His kingdom, gave to the world a prescription for greatness, which for brevity, simplicity and humility has no equal.

"And whosoever will be chief among you, let him be your servant," said Jesus.

Tarrying a little while at Jericho on his way to the triumphal entry into Jerusalem which was to precede Gethsemane and Golgotha by just a few brief hours; with the shadow of the Cross already across His heart and its weight almost upon His shoulders, the Master, who doubtless would have been abashed by this woman's presumption had He not possessed a knowledge of and an insight into mankind's weakness for prominence, quietly called His disciples apart from the crowds which milled about Him and turning to them, gave them the simple method by which human greatness could be attained.

"Let him be your servant."

It is no strange thing, therefore, that those who profess to follow in His footsteps, find their greatest glory and fullest joy in service to their fellowman. And it is still less strange that a church which bears the name of the Master should find its greatest glory, not in its observance of religious rites and orders, nor in its Te Deums, nor in anything that takes place within the sacred walls of its beautiful edifice, but in the daily service of its clergy and laity to their fellowman.

Christ Church, Nashville, on the basis of Christ's simple prescription, holds no small place in the community of which it has been an outstanding part since that first gathering at "the hall" one hundred years ago, from which was to grow the church and the parish which celebrate this year the completion of a century of unselfish service to God and Man.



KIWANIS CUP.

Some wag has observed that "the first hundred years are the hardest." There is doubtless much truth in this intended wise-crack, as the history of Christ Church testifies. Both Christ Church and the community have endured much during the first hundred years of the church's life. Each has had a part in the life of the other. Their histories are interwoven, inseparable. Without Christ Church and its influence in the community, Nashville would not be quite so good a place in which to live as it now is. The impress which Christ Church has made upon Nashville cannot be measured. There can be no doubt but that it has been great, because the men and women of Christ Church have wrought long and well. Their labor has not been in vain.

While the service of the church and its membership in the community has always been prominent, it was during the World War and the period of adjustment since that great conflict that the spirit of community service found its highest expression. Under the emotional stress of the times, and by reason of the systematic organization of the world's citizenship, both in the military and humanitarian relief spheres, SERVICE to one's fellowman and one's God took on a new meaning and a greater importance.

Service found daily expression through a thousand different organizations with a thousand different names. All, however, had the one big objective—to make the world a better place in which to live.

This purpose continues to dominate the sphere of human endeavor, with boundaries a bit more circumscribed and effort concentrated principally in communities.

In this community of spirit, in this expression of religious, social, and political consciousness, the parish of Christ Church, Nashville, has displayed unmistakable evidence of having attained an unusually high degree of civic mindedness.

This particular chapter of the history of the parish, therefore, will reverse chronological order and begin with the end of the first hundred years and work backward, not with any idea of emulating the heathen Chinee, but solely because the present and the very recent past afford the most striking example of the work and worth of Christ Church and her parishioners in the life of the City of Nashville.

Taking their cue from governments who reward the valiant for distinguished service "above and beyond the call of duty," and perhaps, partly through the growing desire to recognize a man's worth while alive, rather than cover him with flowers and bunk after death, civic clubs, whose mottoes and deeds run to service, conceived the idea of designating annually that citizen who, through unselfish work, had rendered the most outstanding service to his community during the year, and to fittingly recognize that service by a suitable award which should express the gratitude of all the people for his labors.

Accordingly, the Kiwanis Club of Nashville instituted the plan to so reward Nashville's outstanding citizen each year. To date, six Nashvillians have received what has become familiarly known as the Kiwanis Cup, emblematic of the distinction of having been chosen as Nashville's "First Citizen." The first to receive this award for distinguished community service was the Rev. James M. Maxon, then rector of Christ Church and now Bishop-coadjutor of the Diocese of Tennessee. Of the first six to receive this award, four were members of Christ Church, all of them being active in the parish and the three besides Dr. Maxon being members of the Vestry at the time of the respective awards.

They are:

The Rev. James M. Maxon.

William H. Lambeth.

William D. Haggard.

Vernon S. Tupper.

During his rectorship, Dr. Maxon became one of the foremost civic workers in the history of Nashville. Aside from the great work which he accomplished within the parish, his greatest civic achievement was his large part in the founding of the Community Chest. He was also the founder of the Tennessee Society for ex-Convicts, an organization whose purpose was to give aid to former prisoners by providing work, food, clothing and other necessities of life until they were able to rehabilitate themselves. Dr. Maxon was also the founder of the Maxon Savings Club, an organization fostered for a time by the Men's Club of Christ Church, which aimed to assist newsboys and other under-privileged youth in Nashville to systematically save their earnings and to give them such advice and assistance as they might need in their effort to

become better citizens. The results of this work are apparent in the lives of many who have since come near to manhood's estate.

Dr. Maxon was active in the Lions Club and in many other organizations looking to the civic, social and religious betterment of his city and his state.

Synonymous with "Civic Work" are the names, Lambeth and Tupper. Along with J. P. W. Brown and the late Edgar M. Foster, themselves recipients of the Kiwanis Cup, they came to be known as "The Four Horsemen." They brought pestilence, destruction and death to poverty, sickness and distress.

No graduate of the International Correspondence School in his quest for a Ph.D. by mail ever wrote as many letters as Vernon S. Tupper writes in one day during a campaign in which he is working. Postal receipts at Nashville resemble the upward trend in General Motors or the tremendous strides of Chrysler Preferred on a "Hoover Market," every time Vernon Tupper starts his mimeograph.

Had Mr. Tupper limited his activities to direct-by-mail advertising, however, he never would have been awarded the Kiwanis Cup. He has served as president of the Rotary Club, the Nashville Chamber of Commerce and the Sewanee alumni. He has been head of Community Chest campaigns and served in every drive for funds that has taken place in Nashville since Charlotte Robertson sent James out to bring home the wampum. In all of his activities, however, Mr. Tupper demonstrated an ability to separate the citizen from the coin of the realm surpassed only by William Penn's prowess in acquiring acreage from the Indians. Mr. Tupper likewise displayed a keen knowledge of the public mind, and in all his efforts he was aided and abetted by the daily newspapers of Nashville, most powerful media for the proper promulgation of any idea intended for public consumption. Mr. Tupper has served since its organization on the Nashville council of the Boy Scouts of America. His labors for Nashville and her every interest met fitting, though belated, recognition in the award to him of the Kiwanis Cup for 1928.

What Mr. Tupper is to postal communication, Mr. Lambeth is to telephonic. There is a tradition in the American Bell Telephone Company that the latter's continuous use of the telephone broke down so many operators that the mechanical "central" was devised for the prevention of the mental and physical collapse of "hello girls" handling Mr. Lambeth's calls.

Be it said to Mr. Lambeth's everlasting glory, however, that all his calls were for service on the part of others in behalf of others. As president of the Kiwanis Club, head of Community Chest drives, leader of divisions, corps and armies of all kinds of workers in all kinds of causes for good, Mr. Lambeth has given unstintedly of himself to the success of the work he sought to accomplish in behalf of his community and its citizenship.

Tupper and Lambeth—there are two names which will always stand out among those at the top when community betterment is the subject of discussion. Christ Church may have had many workers for the Church, the parish and the community, but none ranks with Tupper or Lambeth when it comes to unstinted, unselfish, public service.

Since these two have so competently cultivated the fields of postal and telephonic communication in their splendid civic efforts, it remains for Christ Church to develop one who can do as much for his fellow citizens by radio as they have done by mail and wire.

No less distinguished in his service to his city, though of a different character, is the fourth recipient of the Kiwanis Cup represented in the membership of Christ Church. He is Dr. William D. Haggard, long active in civic affairs in Nashville and recognized as one of the nation's foremost surgeons.

Dr. Haggard has conferred distinction not only upon himself, Christ Church Parish and his community, but upon the South as well, by his pre-eminence in the medical world. As past president of the American Medical Association, as a fellow of the American College of Surgeons and as an officer in practically every medical and surgical organization in this country, he has rendered outstanding service. As head of the medical department of the University of Tennessee and as a professor in the Vanderbilt School of Medicine, he has wielded an influence among the younger members of his profession that will long be reflected in the thoroughness and excellence of their work.

Dr. Haggard served several terms as president of the Exchange Club of Nashville, and during his incumbency and under his leadership that organization initiated and carried through successfully many enterprises for civic betterment. The chief accomplishment of his administration was the widening of the



MAJ. GEN. B. FRANK CHEATHAM

Church Street viaduct and the westward continuance of Church Street and Elliston Place to Centennial Park. The opening of a traffic outlet through Union Street from Eighth to Ninth Avenues and thence to Church Street was also carried out under Dr. Haggard's regime in the Exchange Club. A number of other enterprises, including the very commendable movement which has become known as the "Sunshine Special," the annual effort of the Exchange Club to give to the orphans and underprivileged children of Nashville a day of fun at Cumberland Park, reached its fruition during the period of Dr. Haggard's presidency.

The award of the Kiwanis Cup was in recognition of his rapidly accumulating record of service to his city.

Little wonder it is that Christ Church has presented to Nashville these four out of the first six recipients of the Kiwanis Cup. From the very beginning of the church, her rectors and lay members of the parish have been active and have attained distinction in laboring for the community. Two members of the original Vestry of five left behind them records of service. These were Francis B. Fogg and Thomas Claiborne. Godfrey M. Fogg, a member of Christ Church from its founding, was also a noted figure in the public life of the community.

Francis Brinley Fogg was one of the greatest chancery lawyers ever produced in this state. He was a man of fine talents, quiet and scholarly and never ambitious for public office. By reason of his great ability, early recognized, he was elected a member of the Constitutional Convention of Tennessee in 1834 and later was chosen as a state senator from Davidson County in 1851-52. In both capacities Mr. Fogg rendered a service to his fellow citizens in keeping with his high standard of character and remarkable mentality. The old Fogg High School, now linked in name with the late Alfred Hume, is a living monument to his memory.

Thomas Claiborne, one of the original vestrymen of Christ Church, was known as a man of honorable and upright character, an able and fluent speaker and a lawyer of high rank. He served as a member of the Congress from 1817 to 1819. He was the first Grand Master of the Masonic Lodge of Tennessee.

The spirit of service exemplified in the lives of the early members of Christ Church was also evident in the work of the early rectors. Sensing a rare duty to his parishioners, the Rev. J. Thomas Wheat, rector, began in 1839 a series of "weekly ser-

vices" for the benefit of the servants and colored people. Just what the rector expounded at these "weekly meetings" is not recorded, but it is more than likely that he sought to help his congregation solve the servant problem, which existed then as well as now, although probably not quite so perplexing.

The second boon to the community after the founding of Christ Church resulted from the determination of the rector, the Rev. Charles Tomes who succeeded Mr. Wheat in 1848, to discontinue the preaching of funeral sermons and eulogies to the dead. The consequent benefit to a long-suffering public is apparent. Aside from the present custom in the Episcopal Church, the practice, altogether commendable, has not been taken up by other denominations. The rector's refusal to indulge in long-winded exhortations to right living on the part of the quick, and equally exhaustive tributes to the dead, very likely can be accounted for by the fact that he had previously served as rector at Sing Sing, N. Y.

Mr. Tomes was not only mentally and spiritually courageous, but he was physically so. During the terrible cholera epidemic in Nashville, he was the only clergyman left to administer to the plague-stricken people. His heroic work is entitled to more than complete oblivion.

So varied are the services to the community and its citizenship rendered by members of Christ Church that it would be impossible as well as imprudent to give a detailed account of each prominent parishioner and his particular work. Likewise, much that could be written has doubtless been covered in other chapters of this history. It is also quite probable that many have been overlooked, not through any delinquency in search, so much as through lack of sufficient permanent records for a long period in the church's history.

There are those whose lives have been full of service to Nashville, the state and the nation. It is the rich heritage of Christ Church that they were among her devoted communicants.

Limitations necessarily permit only cursory mention.

Perhaps in the fields of law, transportation and medicine, Christ Church communicants have been of most value to their community. Certainly in all these lines, Christ Church has been represented by men who stood at the top in their chosen work.

At the bar none stood higher than the two Foggs, Francis B. and Godfrey M., and Ephraim H. Foster, law partner of Francis B. Fogg, United States Senator from Tennessee and Indian fighter under Andrew Jackson. Others noted for their legal abilities were Thomas Washington, John M. Bass, John M. Lea, W. F. Cooper, Judge J. C. Bradford, Charles Robert, Judge Lytton Taylor, former attorney-general of the district of Alaska and city attorney of Nashville; Thomas H. Malone, special judge of the Tennessee Supreme Court; William L. Granbery; Justice Horace H. Lurton, associate justice of the Supreme Court of the United States by appointment of President Taft; William C. Cherry; William E. Norvell, Jr., Charles L. Cornelius, assistant attorney-general of Tennessee; John Garner and others equally distinguished.

Christ Church has furnished the directing geniuses of the three great railroads serving Nashville. Whitefoord R. Cole, former president of the Nashville, Chattanooga & St. Louis Railway, and present president of the Louisville & Nashville Railroad, is a former member of the Vestry, as was his predecessor at the helm of the N., C. & St. L., the late John Howe Peyton. Jere Baxter, builder and first president of the Tennessee Central Railroad, and H. B. Chamberlain, subsequently operating receiver of the same line, were members of Christ Church. Two vice-presidents of the N., C. & St. L., Hunter McDonald, who is the road's chief engineer, and Charles Barham, are listed among the leading authorities on railroading in the United States. John R. Wheeler, member of the vestry and custodian of church property, has been for many years the capable and efficient superintendent of the Nashville division of the L. & N., with headquarters at Nashville.

Christ Church's list of noted doctors furnishes evidence of the important service this parish's communicants have played in the life and death of the community. Aside from Dr. Haggard, previously mentioned, Dr. Lucius E. Burch stands out as a surgeon of equal ability and distinction, having served in many important medical offices and as dean of the medical department of Vanderbilt University, succeeding the late beloved Dr. William L. Dudley, who was also a member of Christ Church.

There is one member of Christ Church who carries the worries of more mothers than any other man in Nashville, or for that

matter, the South. He is Dr. Owen H. Wilson, noted physician and authority on children, their habits, diet and health, not to mention eccentricities, if any, of their respective parents. Dr. Wilson has written a number of books, the best known, "The Care and Feeding of Southern Babies," which is the guide of most Christ Church mothers and hundreds outside the parish. Dr. William Litterer, state bacteriologist, has gained distinction in his line of research and during the World War was awarded the Distinguished Service Medal by the United States government for his service in perfecting a very poisonous gas for war usage. There is no doubt about his influence overseas. Dr. Owsley Manier is a prominent Nashville physician. Two Dakes, father and son, Drs. W. C. and Richard W. Dake, and Dr. Charles Brower, constitute another trio of distinguished medical men who numbered themselves among Christ Church communicants.

A chapter on the military service of members of Christ Church in the World War covers the activities of the present generation of those who followed the flag at home and overseas, but brief mention must here be made of the very distinguished service of Christ Church parishioners in other wars.

Col. John C. Burch served the Confederacy on the staffs of Pillow, Forrest and Withers. He was a warm friend of President Andrew Johnson and in 1873 Gov. John C. Brown appointed him state comptroller. In 1879 he was elected secretary of the United States Senate. He was also president of the old Nashville American. One of his sons, Dr. Lucius E. Burch, served as lieutenant-colonel in the medical corps in the World War.

Gen. B. F. Cheatham was a noted figure in the Confederate Army. His gallant service won him fame and he returned to Nashville to further serve his community as postmaster. Two sons, Major-General B. Frank Cheatham, present quartermaster-general of the United States Army, and Rear Admiral Joseph Johnston Cheatham, paymaster general of the United States Navy, rose to prominence in their respective branches of the service from lesser ranks dating from the Spanish-American War.

Gen. George Maney, who was a division commander of renown in the Confederate Army, was a communicant of Christ Church. The church lists also carry the name of Capt. John W. Morton, commander of a famous Confederate battery, and later a public official in the state. During the World War, Col. Luke Lea served

as regimental commander of the 114th Field Artillery, a part of the Fifty-fifth artillery brigade, Thirtieth Division. Dr. W. D. Haggard served as lieutenant-colonel in the medical corps. Other members of Christ Church served in various grades as told elsewhere in this volume.

The list of those from Christ Church who have held public office is quite lengthy. Heading this list are Ephraim H. Foster and Col. Luke Lea, both of whom served the state in the United States Senate. Joseph E. Washington and Col. Thomas Claiborne represented the Hermitage district in the lower house of Congress. Local offices of more or less importance were filled by parishioners. Felix Z. Wilson served as mayor of Nashville, and Major Andrew W. Wills, Gen. B. F. Cheatham and Eugene S. Shannon served as postmaster. W. W. Southgate is the present city engineer of Nashville and Wilbur A. Nelson was at one time state geologist of Tennessee and subsequently held the same position in Virginia. J. O. Tankard, a member of the church council in this centennial year, served Davidson County in the general assembly in 1917 and subsequently served as one of the city commissioners of Nashville. The late George E. Blake was state comptroller more than a decade ago, and later served in various capacities for the city. Dr. Larkin Smith was one time city health officer and Dr. Lucius P. Brown was Tennessee's first food and drugs commissioner and later served as food commissioner of New York City. W. F. Hunt was clerk of the county court of Davidson County for many years, and Knox Booth was United States collector of internal revenue for the middle district of Tennessee. Roscoe Nunn, for many years the chief of the United States Weather Bureau at Nashville, better known as "the weather man," was a member of Christ Church.

The strictly civic work of several prominent Christ Church members has been covered, but in this connection should be mentioned the services of Walter Stokes, Jr., as president of the Kiwanis Club and post commander of the American Legion; Col. Luke Lea as president of the Exchange Club, and Eugene S. Shannon as secretary of the old Nashville Board of Trade. Charles L. Cornelius, present member of the Vestry and head of the Christ Church Men's Club, has also served as president of the Nashville Automobile Club and the Exchange Club. The present rector, the Rev. E. P. Dandridge, is also vice-president of the

Exchange Club. Will R. Manier, Jr., served as president of the Rotary Club and as district governor.

In the realm of music, Christ Church has held an enviable position in Nashville. Its own Mary Cornelia Malone is one of Nashville's outstanding vocalists, possessing a beautiful soprano voice which has won her recognition from the highest critics. Signor Gaetano S. de Luca, president of the Nashville Conservatory of Music and teacher of Joseph T. Macpherson, Metropolitan bass-baritone, and James Melton, America's best-loved radio singer, is a Christ Church parishioner; as are a number of the directors of the conservatory, including Henry E. Colton, secretary and treasurer of the institution. F. Arthur Henkel, choir-master and organist of the church, is the accomplished conductor of the Nashville Symphony Orchestra, as well as being head of the department of organ of the Nashville Conservatory of Music. Charles S. Mitchell, present secretary of the Vestry and Council, is president of the Nashville Symphony Society. He has also served as president of the Nashville Rotary Club. Mrs. E. L. Ashford, beloved musician and composer, whose works are well known, is a member of Christ Church, as was the late Mrs. W. D. Haggard, whose ability as a pianist has not been equalled in Nashville. Oscar Henkel, member of the symphony orchestra and a prominent musician, is a communicant.

Godfrey Fogg, as president of the old Nashville American, set the style among Christ Church folk as a publisher. He has been followed by others of more or less prominence in the persons of Jeremiah George Harris, editor of the Nashville Union in Jackson's and Polk's times, who played an important part in the election of Polk as governor and also served as pay director in the United States Navy; Robert L. Burch, former publisher of the Merchant and Manufacturer; Col. Luke Lea, publisher of the Nashville Tennessean, Memphis Commercial-Appeal and Evening Appeal, and the Knoxville Journal; B. Kirk Rankin, present chairman of the finance committee of Christ Church Vestry and publisher of the Southern Agriculturist; Walter Cain, editor-in-chief of the Nashville Banner; Byrd Douglas Cain, publisher of the Old Hickory News, L. D. Wallace of the Southern Agriculturist, and several small fry who still prefer to be known as reporters.

Among the bankers of note whose names have appeared on the membership rolls of Christ Church is Frank O. Watts, former president of the First National Bank of Nashville and now president of the Third National Bank of St. Louis and former president of the American Bankers' Association. Douglas M. Wright, treasurer of the church as well as the diocese, is prominent in Tennessee banking circles. Charles Nelson, councillor, is a successful Nashville banker. William S. Bransford and the late A. H. Robinson, former vestryman, long held rank among Nashville's capitalists.

In the field of education, Christ Church's membership takes top rank. The late Dr. William L. Dudley was dean of the Vanderbilt Medical School and was known as the father of Southern athletics, having founded and served as president of the Southern Intercollegiate Athletic Association until his death; the late Prof. Charles S. Brown, member of the faculty of the School of Engineering at Vanderbilt University and president of the Vanderbilt Athletic Association; Dr. St. George L. Souissat, professor of history at Vanderbilt and the University of the South, now at Johns Hopkins; Prof. H. C. Weber, present superintendent of Nashville city schools; the late Dr. Herbert Cushing Tolman, dean of the college of arts and sciences, Vanderbilt University; the late S. M. D. Clark, for many years headmaster at Montgomery Bell Academy, and his successor, Prof. Isaac Ball, incumbent; Miss Mary Woods and Miss Mary Myers, both long identified with teaching in the public schools of Nashville; as well as Mrs. C. L. Fraley, Miss Jennie Rowen and Miss Medora Glase.

Miss Ida Hood, at one time one of the owners of Ward-Belmont, was a Christ Church member, as is Miss Julia Hindman, present member of the city board of education of Nashville. Miss Pauline Sherwood Townsend, head of the department of expression at Ward-Belmont and one of the leading directors of his trionic talent, is a devoted communicant.

In art, Cornelius Hankins, one of Nashville's best known painters, represents the church, as does Mrs. J. C. Bradford, now and for many years a leader in all movements looking to a better appreciation of the arts, and also head of a number of important art organizations, including the Nashville Art Association. It was Mrs. Bradford who first proposed that the Parthenon in Centennial Park be converted into a museum of art for Nashville.

The women of Christ Church have played a most important part in the upbuilding and the improvement of the community. Notable among these for their service are: the late Mrs. Leslie Warner, one of the leaders in the fight for equal suffrage; Mrs. Guilford Dudley, herself a leader in the suffrage fight which culminated in victory in Tennessee in 1920 when this state became the thirty-sixth to ratify the Nineteenth Amendment, and also former president of the Tennessee League of Women Voters as well as prominent in many other women's activities; Mrs. Jesse M. Overton, prominent in the American Legion Auxiliary affairs and other movements sponsored by the women for the benefit of the city and state; Mrs. Frank W. Ring, who headed the women's work of the American Red Cross in Nashville during the war; Mrs. Robert S. Cheek, chief of the motor corps division of the Red Cross in Nashville during the war; Mrs. J. Erle Collier, prominent local and national leader in the work of the Florence Crittenton Homes; Mrs. James S. Frazer, regent of the Ladies Hermitage Association, which has charge of the preservation of the Hermitage, home of Andrew Jackson; Mrs. Felix G. Ewing, state head of the Order of the Eastern Star.

Miss Evelyn Norton, a member of the church, served as executive secretary of the Rotary Club and gained considerable fame as the first woman passenger on an airplane from Nashville's airport. Mrs. Leslie W. Hussey, a communicant, established a remarkably successful business of manufacturing dolls.

Notable service by the women of Christ Church has also been given in the literary field. Perhaps the outstanding piece of work done by a Christ Church woman is the all-American opera, "Kalopin," by Virginia Nelson, formerly a Nashville newspaper woman, but now stationed as a Red Cross relief worker in Louisiana. Anne Rankin, one of Christ Church's most devoted workers, is an editorial writer of ability, having conducted a column for and having filled the position of associate editor of the Nashville Tennessean, and at present being connected in a similar capacity with the Knoxville Journal. The late Ada Rice Beard, whose services to Christ Church were outstanding, was one of the South's best known newspaper women, having served in various capacities on the old Nashville American and later on the Nashville Banner. Elizabeth Fry Page is a noted Bible scholar and author of many poems and miscellaneous works, also the



REAR ADMIRAL JOSEPH JOHNSTON CHEATHAM

author of a biographical study of Edward McDowell. Maude McGee Hankins is the author of a daily syndicated feature, "Daddy Gander Rhymes," and Gladys Blake, now of Atlanta, is the author of a number of books for children. Others from Christ Church who have done work in the literary world are Percy Whiting, well-known newspaper and magazine writer; Morgan Blake, former newspaper man of Nashville, but now of Atlanta, and John R. Cross, cartoonist for the Nashville Tennessean.

Paul Roberts heads the Independent Life Insurance Company; while Harold Joy, member of the present church Vestry, is telling the world daily to "Say it with Flowers." Charles and George Mitchell are helping fatten the community, having joined hands with a well-advertised brand of cigarettes to convince the populace that they can reach for a sweet as well as a smoke. Robert S. Cheek, vice-president and operating head of the Cheek-Neal Coffee Co., is one of the outstanding industrialists of the United States as well as being famous for having "sold" the country on the idea that his product is "Good to the Last Drop." Samuel E. Linton, president of the Nashville Gas and Heating Co., makes housewives frantic when the gas is low, but spends most of his time trying to persuade the citizenship to rid Nashville of the "smoke nuisance" by the use of "Radio-coke."

Charles S. Martin, senior warden, and also head of Spurlock-Neal, wholesale drug concern, served a long term as president and is still active in the Nashville Traffic Bureau, thus preventing the Christ Church railroaders from charging the Christ Church shippers too much freight. Mr. Martin has always been a leader in civic work and his prominence in all the activities of Christ Church Parish, notably St. Luke's, has given him first rank among those who have performed a real and lasting service to the community and its citizenship.

Joseph A. Gray, a son and brother of Episcopal bishops, has served many years as secretary of the Nashville Banner Publishing Co., the Mecklenburg Real Estate Co., and other enterprises in Nashville.

Among the merchants of note are the late Byrd Douglas, leading grain merchant; the late William E. Norvell, senior warden for many years, and one of Nashville's most prominent lumbermen; his son, Richard O. Norvell, himself a leading lumberman; James S. Frazer, a pioneer in the automobile business

and a most successful one; Charles B. Castner, one of the founders of the Castner-Knott Dry Goods Company; the late Norman Kirkman, wholesale grocer and capitalist; Charles A. Manthey, leading grocery broker and prominent in Masonic circles; Charles E. Hunt and Thomas R. LeSueur, lumbermen of note, and others.

Among the real estate operators whose names attained distinction were Lewis T. Baxter, one-time candidate for governor of Tennessee, and Adrian Van Sinderen Lindsley.

W. A. Goodwyn was a cotton broker of considerable prominence, while J. P. Drouillard was one of the pioneers in the iron industry in this section, having founded the Drouillard Iron Company. He was the owner of the Cumberland Furnace in Dickson County, which he bought from Andy VanLeer, his grandfather. This furnace was built by James Robertson, founder of Nashville, who sold it to Montgomery Bell, who sold it in turn to Mr. VanLeer. Other names on the Christ Church rolls prominent in days gone by were those of John M. Lea, C. A. Litterer, Overton Lea, father of Col. Luke Lea, James T. Flint, prominent Mason, and others.

Marshall Hotchkiss, one of the owners of Marshall & Bruce Co., and A. G. Brandau, one of the owners of Brandau, Craig and Dickerson, are the printing members of the present Vestry, while the milling interests of the parish are well taken care of in the hands of the Tppers, Vernon and Vivian, Charles D. Jones, Henry McClelland and Frank E. Gillette.

Park Marshall, former clerk and master of Davidson County, mayor of Franklin and one of the leading authorities on Tennessee history, is found on the rolls of Christ Church, along with W. K. Boardman, official of the Southern Bell Telephone and Telegraph Company and former head of the Tennessee Society, Sons of the American Revolution.

The linen of the parish is washed by two loyal members of the church, Hunter McDonald, Jr., and Lawrence Polk, owners of one of Nashville's big laundries, while C. H. Sofge manufactures cosmetics for the ladies of the parish, and elsewhere.

John S. Lewis, for many years a member of Christ Church, has served long and honorably as secretary of the Nashville park commission, the body having charge of the various city parks.

A Christ Church woman who has since removed from Nashville served several years ago as librarian of the Carnegie Library.

She was Miss Mary Hannah Johnson, later Mrs. Philander P. Claxton, whose husband was United States Commissioner of Education under President Woodrow Wilson.

The romance of the river and steamboat life forms the interesting background of the experiences of Capt. T. M. Gallagher, for many years a steamboat captain and for just as many years a devoted member of Christ Church. Capt. Gallagher is one of the last of the old river steamboat captains in this section of the South.

With the sphere of activity so extended and with so many capable representatives in each particular field of endeavor, it is little wonder that Christ Church holds such an enviable position in the community which it has served so capably for these first, hard, hundred years. The story is a living testimony to the truth that he who would be first, must first serve others.

The history of this period is a rich legacy to those so fortunate as to be numbered among the church's sons and daughters at the beginning of the second century of the church's useful life.

It is also a challenge to the Christ Church of today to serve God and mankind as steadfastly and, if possible, more steadfastly, than ever before.

It is a priceless heritage which must and will be preserved.

Shepherds of Men

Saith Mother Church to her consecrate sons:

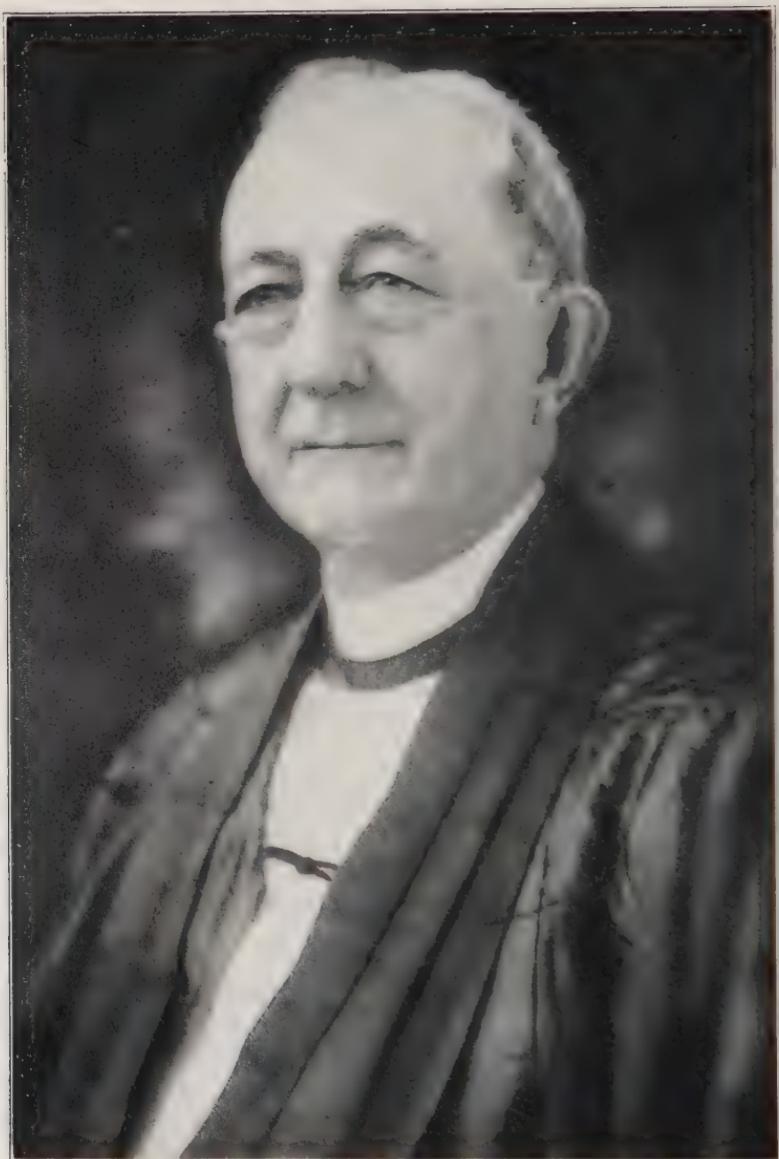
“Peace give I unto you, Heaven’s peace and grace,
Not as the world giveth, but in flaming show’r,
Like Pentecost of old, touching alike your souls
And all your pow’rs, new-creating gifts
Already nobly used, awakening those undreamt of.
Shepherds of men, not raised to heights
Of worldly grandeur, but reanointed, newly blessed
By consecrated hands, and purest prayers
Of ripened saints, to fuller service.

“Apostles, evangelists, faring forth into the highways,
Bearing the Cross, the Chalice and the Holy Bread
Into the by-ways of the desert places,
Through Gethsemanes, mayhap, or even silent Calvarys,
Following in His steps, Who came to serve.
Elder brothers, servants of the least,
Burden-bearers, comforters and friends,
Voices to admonish, to enlighten and to cheer,
Pathfinders for the timid and the doubting unto God.

“An easy road? Ah, no, dear sons, thrice no!
But there is light and joy along the way,
And angel hosts to minister, when faint,
And blessings like east bread upon the waves,
Returning to enrich your days,
And incense from heart-altars,
Rising in your names to friendly skies.

“In faith supreme, wear ye the yoke,
The easy yoke, that maketh light
The burdens of the world. Amen!”

—Elizabeth Fry Page.



THE RIGHT REVEREND JAMES RIDEOUT WINCHESTER, D.D.
Bishop of Arkansas.



VESTRY AND COUNCIL 1929.

Our Bishops

BY ELIZABETH FRY PAGE

EVERY living ex-rector, save one, a bishop!

This is a fact of which Christ Church Parish and the Diocese of Tennessee are justly proud.

The record of five priests elevated to the bishopric from one parish is remarkable. It is but necessary to mention the names of these distinguished prelates to justify our pride and gratification at having labored under such leaders.

They are The Right Rev. James R. Winchester, Bishop of Arkansas; The Right Rev. William T. Manning, Bishop of New York; The Right Rev. Frederick F. Reese, Bishop of Georgia; The Right Rev. Henry J. Mikell, Bishop of Atlanta; and The Right Rev. James M. Maxon, Bishop-Coadjutor of Tennessee. The Church in America carries no more notable names upon its honor roll.

Christ Church has always sought men of ability and promise as leaders, and these leaders have declared that the traditions of this grand old parish and the ready response of its members to their efforts and ideals, have resulted in a gratifying mutual development. This is undoubtedly true, and this hearty co-operation and mutual recognition have made both the parish and its priests outstanding.

To have worked under all five of these leaders, as many members of this parish have done, has been a rare privilege indeed. Each of these men has made a profound impression upon the life of the parish, the community, the diocese and the nation.

James Rideout Winchester

The rectorship of the Rev. James R. Winchester began in the winter of 1890, following that of Rev. William Graham, who was a beloved pastor in the congregation and was recognized as a scholarly theologian. The call of Dr. Winchester was one of

unusual distinction, Dr. Graham, Bishop Quintard and the entire congregation concurring in it, as did also the clergy of Nashville.

The first important act of the new priest was getting the people to unite in the building, without delay, of the new edifice, as the old church had been sold, and the new chapel was inadequate for the needs of the large congregation. It was no easy task, but a called meeting of the entire congregation gave an overwhelming vote to proceed at once with the new building. Bank failures came upon us in those days, and the vestry had a difficult time in raising the money; but it was God's work, and He carried it through, to the great joy of the whole city of Nashville. Our Jewish brethren most graciously gave us the use of their fine temple on Vine Street, while we were erecting our new church, for which kindness Christ Church Parish has never ceased to be grateful.

The new church was formally opened December 16, 1894, by Bishop Quintard, assisted by Bishop-Coadjutor Thomas F. Gailor and Rev. J. R. Winchester. Being the mother parish of the diocese, the whole Church felt a pride in this beautiful new structure, and it has been a great center of diocesan life ever since, many notable conventions and union services having been held within its hospitable walls. The stone of which the church is constructed was a gift of the University of the South, at Sewanee, Tennessee, and was probably the first use of the famous Sewanee sandstone in this city.

During those days, Dr. Winchester spent much time in conducting mission services in the city. One mission was in North Nashville, near the old brick yards, another in "Hell's Half-Acre," on Cedar Street. Miss Addie Hunt, Miss Sarah Hunt and Miss Mary Hall were untiring in their work in North Nashville, and the poor were reached with many comforts. Miss Ella Bonner especially helped in "Hell's Half-Acre," where services were held in an upper room, rented for the purpose. Seventy persons were confirmed as a result of this mission work.

The standing committee was moved from West Tennessee to Nashville, as a result of Dr. Winchester's coming to Christ Church, and he immediately joined the other clergy in organizing a clericus, which made for Christian harmony. The Nashville Convocation was put in fine working order, with Dr.

Howard, of Tullahoma, as dean, and an archdeacon was kept in the field.

Dr. Winchester took an active part in the election of Bishop Gailor as coadjutor of Tennessee, which was the heart's desire of Bishop Quintard.

The Brotherhood of St. Andrew was firmly established, with senior and junior chapters. Mr. George Kimberly took the juniors in hand, and Mr. Chas. S. Martin directed the work of the seniors most successfully.

The Kensington Circle was organized, with Mrs. Leslie Warner as president, and through their work the pews and other requisites for the new church were presented. The Daughters of the King began their splendid service during this rectorate, and Dr. Winchester paid high tribute to their ministry. Mrs. Winchester was the inspiring president of the order, and also led a large Bible class of young women, composed mainly of Peabody College students.

The Parish Guild, which was already thoroughly organized, continued its helpful work; and two distinguished scholars, Rev. P. A. Rodriguez and Dr. H. C. Tolman, assisted Dr. Winchester in countless ways.

On leaving Christ Church, Dr. Winchester accepted a call to a church in the suburbs of St. Louis, where he did a great work; and while there succeeded in getting the Diocese of Missouri affiliated with the University of the South.

After seven years in Missouri, Bishop Gailor was instrumental in bringing this eminent divine back to the Diocese of Tennessee, through a call to Calvary Church, Memphis, where he spent some happy years. Then came the call to Arkansas, just across the river. It was a missionary diocese, over which the new bishop was consecrated to preside, and his first Episcopal act was to bring about the election of a Negro bishop. Having been on the Negro committee, and also on the committee in the House of Deputies regarding a suffragan for the Negroes, Bishop Winchester had this matter very much at heart. The Diocese of Arkansas listened to his appeal, and elected the first Negro bishop in the United States, for work among the Negroes.

Bishop Winchester has done a varied and important work in his diocese, and is a wise leader in the counsels of the Church. He ever avows his love for Nashville and Christ Church, and

delights in giving his good wife full credit for her share in the work done there. Bishop Winchester is a member of a fine old Maryland family, is a scholar of distinguished record, with degrees from a number of prominent institutions, and holds many important positions in religious, civic and social bodies.

William T. Manning

Dr. Winchester was succeeded in October, 1898, by the Rev. William T. Manning, who came to Christ Church from Lansdowne, Pennsylvania, but was well known in the South, as a student at the University of the South, Sewanee, Tennessee, and later, as a professor of dogmatic theology in that institution.

Christ Church was Dr. Manning's third parish, and his rise in the ministry has been most remarkable, few men of his years having won equal recognition. Deep consecration, a keen social consciousness, executive ability, energy, enthusiasm and an unusual preaching gift are the characteristics that have won for him the confidence and affection of the people and the signal honors that have crowned his life.

Christ Church prospered under his regime, in all of its departments. There was a great gain in the number of communicants, the confirmation classes were remarkably large, one numbering seventy-two members, which was the largest class in the history of the parish. There was also a notable increase in the missionary offerings; and, most important of all, the church debt, of about \$21,101.27, was paid off, and the edifice was consecrated, in token of gratitude, when Dr. Manning declined a call to become rector of Christ Church, New York, and decided to remain in Nashville. The men of the congregation, under the leadership of the late Mr. A. H. Robinson, raised this fund in two or three weeks. The consecration was one of the most notable events in the history of the parish, and its celebration was adequate and fitting in every detail. The edifice was taxed to capacity with interested and happy people. It was near the Easter season, and spring blossoms brightened the scene. The wardens and Vestry met the bishop at the main door and led the processional down the center aisle, followed by choir and clergy, while the old bell in the tower of the chapel, which had been used in the church since 1833, rang out, its tones awaken-



THE RIGHT REVEREND WILLIAM T. MANNING, D.D.
Bishop of New York.

ing profound emotion, especially in the hearts of the older members of the parish. The paid-up bonds were placed in the alms basin, together with the offering of the day, the latter being devoted to diocesan missions. The whole congregation united in singing the Doxology, with hearty zeal and deep feeling.

The children of Dr. Manning placed a beautiful hymn-board in the rear of the church as a thank offering.

Dr. Manning was twice elected to the office of bishop during the five years that he was rector of Christ Church, but declined, eventually leaving this parish to accept a call to St. Agnes Chapel, New York City, where he served as vicar for five years, when he was chosen as assistant rector to Dr. Morgan Dix, of Trinity Parish, succeeding to the rectorate at the death of Dr. Dix. In the last named position, he dealt with the old long-standing tenement situation in Trinity Parish. The attacks on the parish in this connection, many of them gross exaggerations, entirely ceased during his rectorship, and there has been no repetition of them. Whatever ground existed for these attacks was wholly removed and the parish came to be recognized by social workers, in New York and elsewhere, as a "model landlord."

The great services, especially the week-day services at Old Trinity, crowded with men from all walks of life, gave the old church unique opportunity as a preaching center, which Dr. Manning met most successfully.

During the World War period Trinity was naturally a great center of influence, and its rector spent one year as chaplain at Camp Upton, returning at times to the parish to preach. For this war service, Dr. Manning was made "Chevalier Legion d' Honneur" by the French Government, and "Officer of the Order of the Crown" by the Belgians.

In 1921 Dr. Manning was elected Bishop of the Diocese of New York, and was consecrated on May 11th of that year.

The volume of work is very great in this, the largest diocese in the country, with more than 400 clergy on its roll. The New York Diocesan Convention is larger than the General Convention of the Church. A leading interest of this period with Bishop Manning has been the work for the building of the Cathedral, which has resulted in the raising of more than eleven million dollars in the last four years.

On June 28, 1927, in the oldest city in England, the thirteen-hundredth anniversary of the York Cathedral was celebrated, and Bishop Manning was one of the principal speakers of the historic occasion, sharing honors with the Archbishop of York, the Archbishop of Canterbury, the Bishop of Truro and the Bishop of Durham, giving a message from New York to Old York.

It was Dr. Manning, then rector of Trinity, who offered the resolution which initiated the movement for a World Conference on Faith and Order, at the General Convention held in Cincinnati, in 1910, resulting in the now historic Lausanne Conference, of August, 1927, at which Bishop Manning was a prominent figure and speaker.

In 1905, two years after going to New York, Dr. Manning was elected Bishop of Harrisburg, and in 1917 the same honor was bestowed upon him by Western New York, but he felt that his duty lay in the work of Trinity Parish, where he expected to continue for life; so he declined both elections.

Bishop Manning holds degrees from some of the greatest institutions in America, and also from foreign countries.

While deeply interested in all the varied activities of his responsible position, the bishop always expresses special joy in the work of the ministry itself, the preaching, the pastoral work, and the administering of the sacraments, and in the close and affectionate contacts which the ministry brings, such as the people of Christ Church remember so gratefully.

Dr. Manning married Miss Florence Van Antwerp, of Cincinnati, a woman of great charm and force of character, who has been a tower of strength to her husband throughout his career. They have two daughters, Frances and Elizabeth Manning, the latter a native of Nashville.

Frederick Focke Reese

Rev. Frederick F. Reese succeeded Dr. Manning as rector of this parish, his rectorate extending from November, 1903, to May, 1908, when he was elected Bishop of Georgia, being consecrated on May 20th of that year in Christ Church, Savannah, Georgia.



THE RIGHT REVEREND FREDERICK FOCKE REESE, D.D.
Bishop of Georgia.

Dr. Reese came to us from Christ Church, Macon, Georgia, where he was greatly beloved, and had served with distinction.

It was during his pastorate that Christ Church, Nashville, celebrated its seventy-fifth anniversary. It was a notable occasion, with impressive services and fine historical addresses. Handsome programmes were printed, copies of which are in the church archives. A thank-offering of \$2,500 was given by the congregation to pay off a small floating debt and to redecorate the church.

One of Dr. Reese's outstanding accomplishments at Christ Church was the reorganization of the Church School. The school was carefully graded in its departments and classes, and a curriculum of study, with text-books, was put into operation. He endeavored to adapt the instruction given in the school to the mental and spiritual development of the children. Graded Church Schools were not at all common in those days, and we did not have then the admirable system of instruction as formulated in the Christian Nurture Series, which we now have; but the foundation was laid for the present efficient system.

Doctor Reese also helped to organize in Nashville a Church School Teachers' Institute for the teachers of the city parishes, and meetings were held in Christ Church Chapel, as we had then no Parish House.

This rector was one of the most gifted preachers ever in any Nashville pulpit, and some of his brilliant and helpful sermons are still remembered and quoted.

One Sunday, after the morning service, an admiring parishioner said to Dr. Reese: "That was a fine sermon you gave us this morning." "Someone said that to Bishop Brooks once," returned the rector, with his quizzical smile, "and he said, 'The devil told me that before you did.'" And Dr. Reese immediately turned to greet someone who had approached him for help. He always avoided personalities in conversation, preferring to be continually about his Master's business.

The subject of this sketch was asked for two photographs of himself to be used in illustrating this chapter, one as he looked when rector of Christ Church, and one in his Episcopal robes. He was not in good health while in Nashville, and replied: "I'm not at all anxious to be published in a book as I looked in those days. If I were advertising some patent medicine, the two like-

nesses would admirably represent "Before" and "After"; but, as that is not the purpose now in view, I do not know any good reason for presenting me to posterity in the depleted and attenuated condition I was then in."

Dr. Reese also had an unusual pastoral gift, and was warmly welcomed at the bedside of the sick and in the homes of his parishioners. His keen wit, cheerful humor and deep human interest made him a delightful companion at all times, and his profound scholarship is everywhere recognized.

While at Christ Church, Nashville, in 1907, Dr. Reese was elected Bishop of Wyoming, but declined. The following year he was elected Bishop of Georgia, accepted, and was consecrated May 20th, 1908, in Christ Church, Savannah, Ga.

This dioecesan has been honored with many positions of trust and responsibility. For several years, he was a member and also president of the standing committee of the Diocese of Georgia. He was a deputy to the general convention from that diocese from 1892 to 1901, and from the Diocese of Tennessee from 1904 to 1907, when by consecration to the office of bishop, he became a member of the House of Bishops. He has been a trustee of the University of the South, from Georgia and Tennessee, since 1893, and for many years a member of the executive committee of the university, and later of its board of regents. Upon the organization of the National Council, 1919, Bishop Reese was elected by the synod of the province of Sewanee as its representative on the council, which position he still holds. He is a member of the Delta Psi fraternity, and has been made an honorary member of the Phi Beta Kappa by the University of Virginia chapter.

The Diocese of Georgia has prospered greatly under the leadership of Bishop Reese, who has perfected and strengthened its organization, and noticeably developed the dioecesan consciousness of the clergy and parishes. Missions have been organized, churches, rectories and parish houses built, and great good has been accomplished. This diocese has an extremely efficient department of religious education, which has greatly improved the standard of the Church Schools.

Bishop Reese married Miss Ella Parr, of Baltimore, and they have five interesting daughters, all married, several of them being the wives of clergymen, and one grandson, Rev. Francis Craighill, is also a priest of the Church.

Henry Judah Mikell

The next incumbent, who served Christ Church as rector for nine happy, useful years, was Rev. Henry Judah Mikell, who was born at Sumter, South Carolina, and educated at the University of the South, at Sewanee, taking the academic degrees of Bachelor and Master of Arts, and the theological degree of Bachelor of Theology. He was ordained deacon in the Episcopal Church by the Right Rev. Ellison Capers, Bishop of South Carolina, in historic St. Michael's Church, Charleston, in 1898, and became assistant at the Church of the Holy Communion, in that city. The following year Mr. Mikell was ordained priest by the same bishop, and was elected rector of the Church of the Holy Communion, in which capacity he served for ten years. He was elected delegate to the General Convention of the Church, from the Diocese of South Carolina, and held other offices of diocesan distinction.

On the death of Dr. A. Toomer Porter, the famous founder of the Porter Military Academy, in Charleston, Mr. Mikell was elected rector of the academy, holding that post, together with his rectorship of the Church of the Holy Communion, for some years.

In 1905, in St. Michael's Church, he was married to Miss Henrietta Campbell Bryan, daughter of Judge George D. Bryan, who has been an ideal helpmeet to him. They have one daughter, Henrietta.

In 1908, Mr. Mikell was called to Christ Church, Nashville, and accepted the call. Soon after coming to this parish, the degree of Doctor of Divinity was conferred upon him by the University of Nashville, now the George Peabody College. Later the same honor was paid him by the University of the South. Dr. Mikell is a member of the board of trustees of both of these institutions, and of the DuBose Memorial Church Training School, at Monteagle, Tenn. He is also chairman of the department of religious education of the Province of Sewanee.

During Dr. Mikell's rectorate, what we now know as the parish house was built. It was formerly the chapel, and was the first building erected upon the present site. Being a substantial stone structure, the chapel was not torn down, but was converted into the present parish house, being enlarged and

remodeled to meet the needs of the parish at that time; and at the suggestion of Dr. Mikell, a new and smaller chapel was made of the former church offices, under the roof of the main edifice.

This parish house was immediately paid for and became the center of activities new and old, which greatly increased the efficiency of the parish.

Some one has said that under the leadership of Dr. Mikell, Christ Church grew from a "rather provincial, old-fashioned parish to a great cosmopolitan church, and its services changed in form from very old-time Low Church to a beautiful, dignified, but moderate ritual." This was done gradually and without friction. Many new communicants were added to the church roll and most of them were enlisted as active workers.

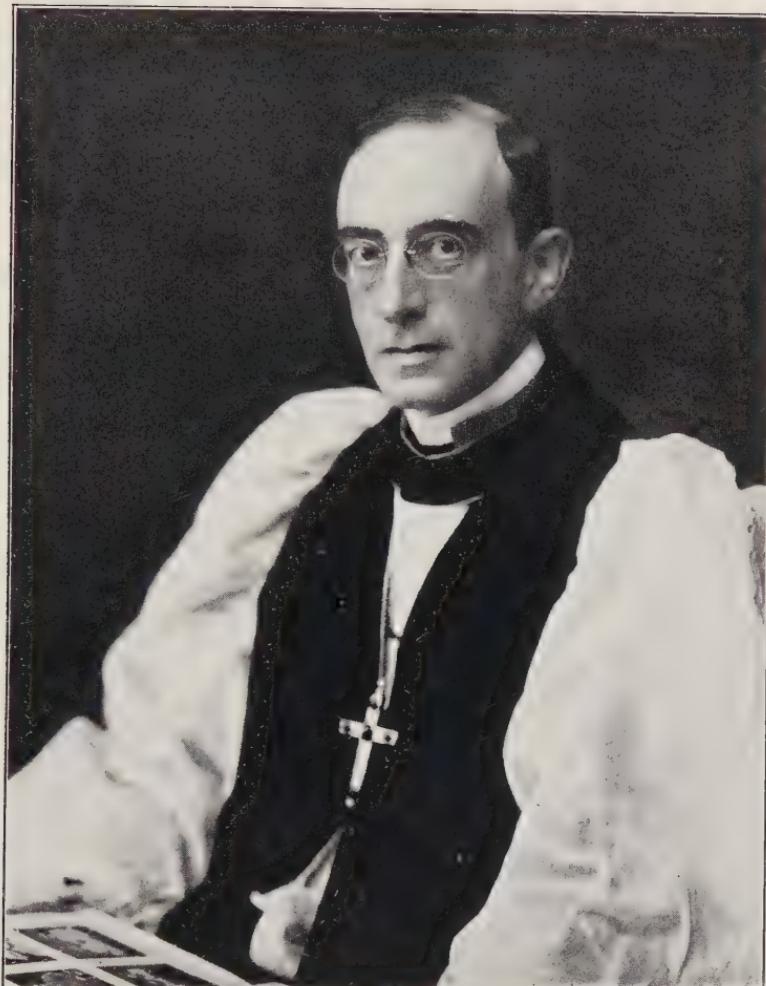
It was also during this rectorate that the matter of free pews was seriously considered for the first time; the duplex envelopes for the offering were introduced; and the Men's Club was organized.

It was under the leadership of Dr. Mikell that the church newly awoke to missionary effort and giving. He was one of the first rectors in the whole church to have Dr. Patton come and put in his missionary methods, and conduct a "Mission for Missions." After that, for the first time in its history, Christ Church paid its apportionments and Dr. Mikell went to many of the cities of the country with Dr. Patton, helping him to introduce his methods into other great city parishes.

It was while Dr. Mikell was rector of Christ Church that the famous Lord Bishop of Salisbury, John Wordsworth, visited him and Mrs. Mikell in their home, and preached at this church.

The rectorate of Dr. Mikell at Christ Church was characterized by harmony, and steady, healthy growth, in all branches of the work. He had a way of getting things done, with little apparent effort, and was peculiarly happy in his choice of leaders in the work, from his assistant rector, the beloved J. Francis McCloud, on through to the most humble helper.

Dr. Mikell was a man of marked literary ability, and remarkably gifted with the historic imagination, which enabled him in his sermons, to bring before his hearers, in the most vivid, vital way, the scenes and events of Bible times. He was in great demand as a lecturer before colleges and schools; and while at Christ Church, Dr. Mikell wrote the lines for a beautiful cantata,



THE RIGHT REVEREND HENRY JUDAH MIKELL, D.D.
Bishop of Atlanta.

based upon the prophecy of "Hosea," which was set to music by the church organist, F. Arthur Henkel, and presented by the choir, with great success.

This rector was so well liked in Nashville, that on one occasion, when he received a call to a large church in Baltimore, a petition, signed by more than a thousand citizens of Nashville, including Jews, Roman Catholics and members of all the Protestant communions, and people in all walks of life, was presented to him, protesting against his leaving this city. The governor of the state also sent a personal plea to Dr. Mikell to remain in Nashville, where he was doing such effective work. These pleas prevailed, and our rector remained with us, declining the call, and also a subsequent one to New Orleans.

In 1917, Dr. Mikell was elected Bishop of the Diocese of Atlanta, and was consecrated on All Saint's Day of that year, in St. Philip's Cathedral, Atlanta, the occasion bringing together the most notable assemblage of distinguished churchmen ever gathered in that city.

Before leaving for his consecration, the Episcopal churches of Nashville united in a farewell service at Christ Church, which was a touching tribute. His Episcopal robes were presented to the bishop-elect by the women of the parish, and other handsome and appropriate gifts were made by various organizations of the church. Many of the members of Christ Church, and other Nashville friends, attended the consecration of Bishop Mikell in Atlanta, and were gratified at the reception accorded him in his new field.

Bishop Mikell has always been interested in college men, and in 1925 was elected knight commander of the college fraternity to which he belongs, the Kappa Alpha Order, and he was unanimously re-elected to that high office in 1928.

He is a member of the Commission on Faith and Order of the General Convention of the Episcopal Church, has been special preacher at the Cathedral of St. John the Divine, in New York, and at the National Cathedral in Washington.

In 1926, Bishop Mikell was the preacher in St. Michael's Church, Charleston, S. C., at the service commemorating the 150th anniversary of the Revolutionary battle of Fort Moultrie. His reputation as a preacher is recognized over the entire South.

He is both progressive and aggressive in the cause of Christ, re-interpreting the Gospel to this generation and fearlessly meeting any and all attacks upon the old faith.

James Matthew Maxon

There came to Christ Church, in the fall of 1920, called from St. Mark's Church, Louisville, Kentucky, the Reverend James Matthew Maxon, recommended to this parish as a stirring preacher, good business man and public-spirited citizen. He was born in Bay City, Michigan, had been a figure in the business world before entering the ministry in 1907, and believed in applying business methods to the work of the church.

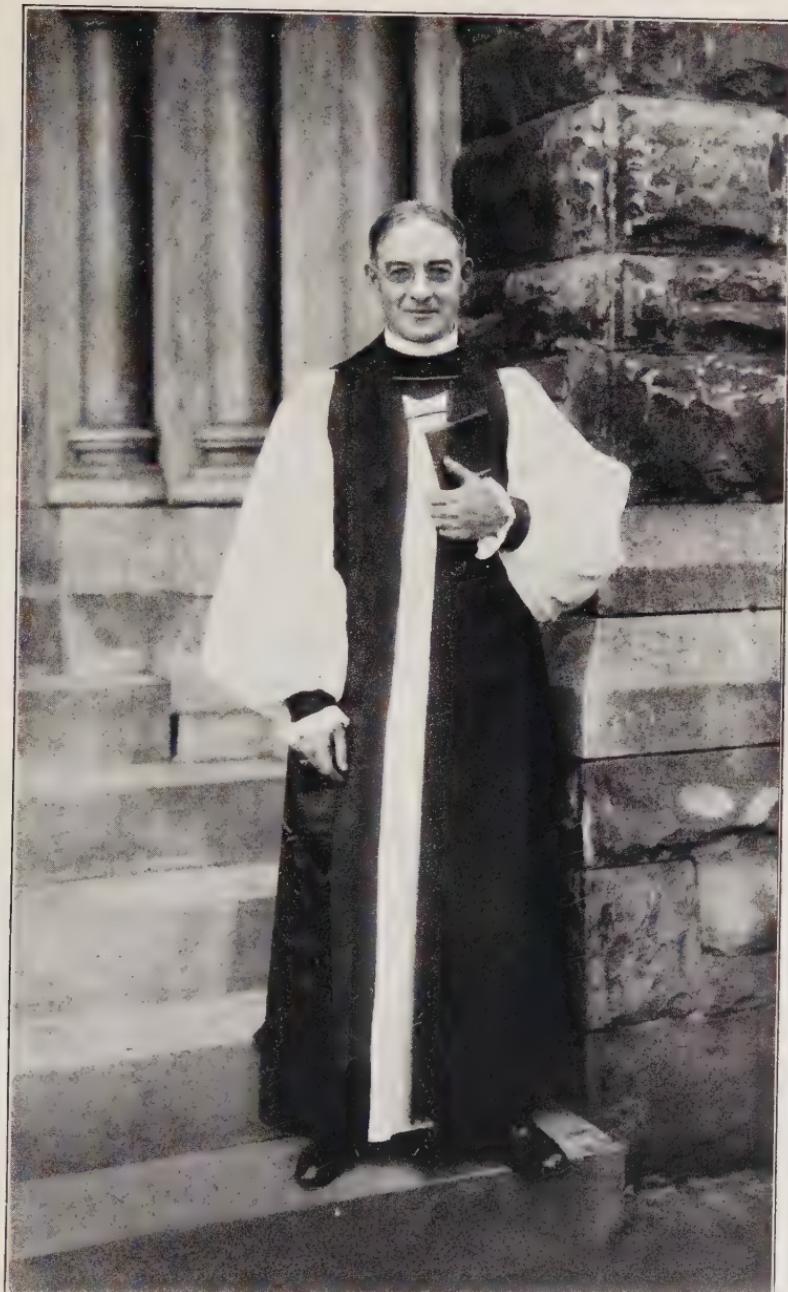
He was a student at the General Theological Seminary in 1906, was ordained deacon and priest in 1907, and was rector of Grace Church, Galesburg, Ill., from that date to 1910. He was president of Margaret College, Versailles, Ky., from 1910 to 1917, and also rector of St. John's Church, Versailles, from 1912 to 1917, after which he became priest in charge of St. Marks, Louisville, from which parish he was called to this church.

Soon after he arrived in Nashville, one of his parishioners said: "I warn you in advance that in about two years we will have the D.D. degree conferred upon you, and in five years, we will pass you on as a Bishop of the Church. That is the way we treat our clergy in this parish."

The new rector smiled, and admitted that he knew the traditions of Christ Church, but was not afraid of being relieved of his pastoral office any time soon.

Well, things began to happen. Mr. Maxon worked in the parish, in the community and in the diocese, through the convocations and committees, until in just one year, the degree of Doctor of Divinity was conferred upon him by the University of the South, and in two years after his arrival in Nashville, he was elected Bishop Coadjutor of Tennessee. He had beaten all records and fulfilled the above prophecy in less than half of the time allotted. In fifteen years from his entrance into the ministry, Dr. Maxon was consecrated to the highest office in the Church.

It would be difficult to tell what this energetic, many-sided man's achievements were in the parish and in the community. It would be much easier to catalogue what he did not do, for



THE RIGHT REVEREND JAMES M. MAXON, D.D.
Bishop Coadjutor of Tennessee.

his activities were so many and varied. He was deeply interested in religious education, and conducted a very successful mid-week adult Bible Class; gave his personal and devoted attention to the Church School, and held some of the largest and most profitable Church School Institutes ever held in the parish.

Confirmation classes were large and the congregation was made to feel a personal responsibility for bringing candidates to confirmation. "It is your job to bring them," Dr. Maxon insisted. "I will present them, and only bring my share."

Many beautiful special services were held, bringing into the church new groups as interested visitors, members of which later became one with us. This is especially true of the evening services, upon which he bent his energies and to which many outsiders of all faiths were attracted.

One of the innovations of Dr. Maxon's rectorate was a lunch room, which was opened in the basement of the parish house, at this rector's suggestion. The idea was to furnish home-cooked food, at reasonable prices, for the business people of the neighborhood, and to promote sociability among the members of Christ Church. The work was sponsored by the women of the parish and was for eight years quite a source of revenue, the beautiful tile and hardwood flooring of the church, the pew cushions and kneeling benches having been purchased by the women with funds acquired through this activity. The first fifteen hundred dollars earned by this enterprise were devoted to the cleaning of the building from garret to cellar.

The social side of parish life was also promoted by this lunch room, a number of confirmations having resulted from the friendliness and cordial hospitality generated there.

Dr. Maxon was essentially an evangelist, and constantly emphasized the great need for personal evangelism, on the part of laymen, as well as the clergy. He joined with the other churches in the first great Gypsy Smith revival, the Vestry co-operating heartily, though such meetings are not among the usual services of the Episcopal Church, and the more or less sensational methods of some revivalists do not represent the religious ideals or attitudes of the church. One old-timer among the vestrymen said: "I hate to do this, but I'd jump in the Cumberland River if he told us to do so. I've been brought up with just that idea of church loyalty."

Prayer and preparation meetings were held in the church and in the homes of our communicants, and many sang in the choir at the revival, acted as ushers and helped in other ways, while the Episcopal clergy of the city, following Dr. Maxon's lead, sat on the platform and assisted in the services whenever requested.

While rector of Christ Church, Dr. Maxon was president of the Protestant Ministerial Alliance. He was also organizer and director of a boys' club, which was named in his honor and known as "The Maxon Thrift Club." This club was composed of newsboys who were encouraged to open bank accounts and save their money.

One of the projects nearest Dr. Maxon's heart was the "Tennessee Association for the Relief of Ex-Convicts," of which he was a director. He became greatly interested in a young man in the state penitentiary, secured his pardon during one Christmas season, and placed it on the Christmas tree in the parish house, drawing an analogy for the children to the pardon we had all received from Him who hung upon a tree, and whose birthday we were celebrating. Dr. Maxon had many of these ex-convicts paroled to him, and helped them get a right start towards rehabilitation.

The late Rev. Edward Ellerbe Cobbs, predecessor of Dr. Maxon, abolished the rental of pews in Christ Church, and this cleared the ground for much of his work, Dr. Maxon claimed, and was far-reaching in its results, tending towards a complete change in the conception of the church and its mission.

Stewardship was another subject upon which Dr. Maxon dwelt with great persistence, patience and power, awakening many to a new sense of duty and privilege along that line.

The church, during this rectorate, was popularized by a carefully worked out system of publicity. A concerted, planned campaign was made to get outsiders to come to church. This included invitations to Masonic bodies, health nights, and other features; and he continued the cantatas and other musical evenings made popular by Bishop Mikell.

Current expenses were put upon a carefully prepared budget system, and the Church's Program, first introduced into the parish by Mr. Cobbs, was followed closely in all departments of the work of the National Church.

The effort was made to develop, in the minds of the new members, a realization of the church as an organism, having living, closely-related parts, and not an organization existing for the spiritual culture and enjoyment of the fortunate few.

In his civic labors, which were many and varied, Dr. Maxon sought to illustrate his idea of the church as a power-house from which inspiration to all good works is drawn. He gave his time and talents wherever needed, his civic work receiving such widespread recognition, that when the Kiwanis Club offered a silver loving cup for the best loved citizen, who had done most for the city's good during the year, this man, who had only been a citizen of Nashville for that year, won the honor.

About this time, also, Dr. Maxon received a call to a large church in St. Louis, Missouri, but he was prevailed upon by the Vestry, congregation and people at large to decline.

However, in just one more year came his election as Bishop Coadjutor of Tennessee, and he was consecrated on St. Luke's Day, October 18, 1922, at a memorable service in Christ Church, the only such service ever held in this historic parish. Many distinguished prelates from all over the country were present, and the great service will long be remembered by the people of all faiths who witnessed it. The handsome robes worn by the new bishop on this important occasion were presented to him by the women of the parish, and later there was added a beautiful pectoral cross, made of old gold donated by the bishop's friends from all over the diocese. Cherished keep-sakes of all kinds were given for this purpose, and Bishop Maxon values this gift very sacredly.

While the territory of the Bishop Coadjutor is mainly east of Nashville, and he found it more convenient to move his place of residence to Chattanooga, Bishop Maxon still keeps a friendly eye upon us and is always a welcome visitor.

He is carrying the same energetic, far-seeing methods into his work in this new field that made him so successful as rector of Christ Church, and is greatly beloved and appreciated. When Bishop Maxon began his ministry, he had a small parish that only paid him ten dollars a week, and he and his brave wife both taught school to eke out a living. With those struggling years in mind, the bishop has great sympathy for the small town priests,

and cherishes a constant desire to be helpful and encouraging to men who are patiently carrying on under difficulties.

Bishop Maxon is a trustee of the University of the South and for four terms was elected deputy of the General Convention, becoming a member of the House of Bishops after his elevation to the Episcopate.

In his marriage to Miss Blanche Morris, of Bay City, Michigan, Bishop Maxon secured a life-partner who has been a great force in his success. They have two promising sons, James Matthew, Jr., and John Burton. Mrs. Maxon has been prominent in the work of the women of the church.

So, this is the chronicle of some of the achievements of our five rectors who became bishops, in a few brief years.

Space forbids a detailed account of all their great acts; but from this brief sketch some idea can be obtained of the types of our leaders of the past and the work that they initiated and carried on.

We have happy and blessed memories of them all. May God continue to prosper them in their wider fields of service.

Where the Next Hundred Years Begins

BY EDMUND P. DANDRIDGE, D.D.

THE story of the first hundred years of the life of Christ Church has been told. What of its present position and its prospects? For this is the narrative not of a dead hero, but of a living and growing organism.

The town of six or seven thousand people has grown to a city of some 150,000. It has spread out until its suburbs touch the feet of the beautiful Overton and Harpeth Hills, to the south. The newcomer, being shown around Nashville for the first time, is impressed by the large proportion of comfortable and attractive homes, and this first impression is soon supplemented by the realization that these homes have preserved through all the changes of time and circumstance the living tradition of gracious and abundant hospitality.

Not long ago the writer had the privilege of "showing Nashville" to an old friend, a Baptist minister from Virginia. After seeing the Hermitage, the Parthenon, the War Memorial Building, Vanderbilt University, George Peabody College for Teachers, Ward-Belmont, Scarritt College, and the Southern College of Y. M. C. A., the visitor exclaimed: "I don't blame Nashville for calling itself 'The Athens of the South.' " He might also have been shown such denominational schools as Trevecca College and David Lipscomb College. He might have been further impressed by another group—Fisk University, Meharry Medical College, the State Agricultural and Industrial School, Roger Williams, and Walden—which make this city the South's most conspicuous center of negro education. During the course of the day that visitor, as a new member of the Baptist Sunday School Board, took part in disbursing more than three-quarters of a million dollars, the annual net earnings of that denominational publishing house, which sends its books and periodicals and leaflets into every corner of the South. Here also are located the publishing houses of the Methodist Episcopal Church, South, the Cumberland

Presbyterian Church, the Seventh Day Adventists, and several negro denominations.

Nashville possesses a medical faculty which need not fear comparison with that of any American city, and includes three former presidents of the American Medical Association. Her lawyers have won national and international repute. Her literary life is active and productive. Her Symphony Orchestra is now nine years old. Her Nashville Conservatory of Music, founded in 1928, has gathered a brilliant faculty of European and American musicians, and gives promise of distinguished achievement. Perhaps the visitor above mentioned would have been even more impressed if he had heard the opera, "Cavalleria Rusticana," sung in the Ryman Auditorium, with soloists, chorus, ballet and orchestra all drawn from the music department of Ward-Belmont; and seen the fine presentation of the "Electra" given on the steps of the Parthenon by the school of expression in the same college.

There is another side of the city's life. Diversified industries have drawn to Nashville a large industrial population. As the capital of the state, she is not only the focus of the political life of Tennessee, but also the seat of many state institutions, charitable and penal; and the families of not a few of the inmates have followed them to Nashville. These multitudes have had, and have, little opportunity for cultural development.

So it has come about that this is a city of interesting and striking contrasts.

This is the See City of the Roman Catholic Diocese of Nashville, with its cathedral, hospital, a very good one, and schools. Here also are some forty congregations of "The Church of Christ," and not a few of "The Church of God," (Holy Rollers).

It is not surprising that while part of the population listens to Dr. Harry Emerson Fosdick or Dr. Shailer Matthews delivering Cole lectures at Vanderbilt, another part crowds to hear Dr. John Roach Stratton in the "Fundamentalist Temple." At one time the American Association for the Advancement of Science occupies public attention; at another a great crowd fills the Ryman Auditorium to hear a debate on the momentous question: "Does the Bible permit the use of a musical instrument in church?" A group of college professors and local ministers, including the rector of Christ Church, unite in petitioning the State Legislature

not to pass the now famous anti-evolution law. A horrified brother publicly denounces the said ministers as "atheists occupying Christian pulpits under false pretenses and sending souls to hell."

A Frenchman who came from New Orleans years ago to establish a restaurant in Nashville is said to have complained that in France there were fifty-two different salads and but one religion, but in America there were fifty-two religions and but one salad.

For a century the old Mother Church of the English-speaking peoples has stood in this community. In this time certain barriers of misunderstanding are slowly being broken down. Cooperation between Episcopalians and those of other churches in civic undertakings, participation by the clergy of the Church in the local pastors' association and in civic and fraternal organizations, and in various union services, and in addition, the noon-day services, held in a downtown theatre each Lent under the auspices of the Nashville Laymen's League, have all served to awaken interest and understanding of the Church, and to create an appreciation of the dignity and beauty of her services, and the combination of definiteness and the liberality in her teaching.

A considerable proportion of those confirmed in Christ Church and our other congregations have been baptized and brought up in some other communion. Many of the most loyal and useful communicants of Christ Church today owe their early Christian training to the Methodists, Presbyterians or Baptists.

Among the Episcopal Churches, Christ Church is not only the oldest, but also the largest and the strongest. She has a communicant list of about 1,200. The Church of the Advent, located now at the corner of Edgehill and Seventeenth Avenues, South, in the collegiate section of town, as well as in an excellent residential region, has grown rapidly during the thirteen years of the rectorship of the Rev. Prentice A. Pugh, and now has between 800 and 1,000 communicants. St. Ann's has her own tremendous field in East Nashville. St. Peter's, in North Nashville, struggles against adverse conditions, as many of its most vigorous people move into other sections of the city and transfer to the larger congregations. St. Andrew's has recently moved to an excellent location in West Nashville, and gives promise of steady growth. The major portion of its financial support still comes from Christ Church. Holy Trinity, once a flourishing white parish, has been turned over to the negroes.

Happily the relationships between the congregations are most harmonious. The clergy call themselves "The Shoulder to Shoulder Club." The Clericus meets at Christ Church twice a month and includes not only the white clergy, but also the colored priest-in-charge of Holy Trinity. During a recent vacancy there services were held every Sunday evening for more than six months by the clergy of Christ Church, who also administered the Holy Communion regularly to their colored fellow-churchmen.

The removal of Christ Church in the 1880's from the corner of what is now Sixth Avenue and Church Street to its present location at Broadway and Ninth Avenue, was made in the effort to secure more ample quarters, and also to get away from "downtown" into the residence section. The first objective was only partially attained, for the work of the congregation is still hampered by an antiquated parish house and inadequate ground for expansion. The second objective was not permanently attained at all. "Downtown" has moved further than Christ Church did. She stands today across the street from the Methodist Publishing House. One block down Broadway are the Post Office and Hume-Fogg High School, purposely located as near the center of the city as possible. On the next corner is the Scottish Rite Temple. Two squares west of Christ Church is the Union Station, and the smoke from the railway yards and business houses of the neighborhood has effectively disguised the pink Sewanee sandstone with a liberal coat of soot.

Perhaps the failure to escape from downtown was providential. Certain it is that Christ Church has never moved out, nor sought to move out, from the heart of the life of the city. In the Chamber of Commerce, in the medical faculty of the city, at the bar, and in practically every business and professional association her men and women take an active and leading part. The present Vestry contains former presidents of the Rotary, Kiwanis and Exchange Clubs, and there is probably not a civic club in town without its quota of Christ Church men. The benevolent, charitable and welfare organizations, such as the Red Cross, the Public Health Nurses' Association, the Y. M. C. A. and Y. W. C. A., the United Charities, the Nashville Boys' Club, the Fannie Battle Day Home and a host of others show a similar record. Six times only has the Kiwanis Club cup been awarded to a citizen for the outstand-



OFFICERS OF THE VESTRY 1929.

ing public service of the year, and four times it has gone to Christ Church men.

But one suspects that the ladies are still in the lead, for no civic enterprise, be it charitable, educational or cultural, seems to be launched without the women of Christ Church. A former rector is said to have confessed that he was jealous of the Centennial Club, and the present rector has not yet found a member of his Rector's Aid Society who was not also active in the Junior League.

Vanderbilt, Peabody, Ward-Belmont, the Nashville Conservatory of Music and Montgomery-Bell Academy number Christ Church people in their faculties. The chapter on the music of Christ Church has already told how closely the congregation is linked to the Symphony Orchestra and the Conservatory. No statistical report is at hand from the golf clubs, hunt club, cotillion clubs, but we all know the old saying about all work and no play. One may well conclude that there is no great part in the life of Nashville which is not touched by the people of this congregation.

More than two-thirds of the support of the fine work being done at St. Luke's Community House in West Nashville, comes from Christ Church.

An account of the organization of the parish may be like the dust heaps of Egypt—preserving in perfect dryness those records which future generations prize. The Vestry consists of twenty-one adult male communicants elected by the congregation in annual meeting. This is the maximum number allowed by the Canons of the Diocese. The Parish Council also consists of twenty-one adult male communicants. These are elected by the Vestry. The two bodies meet together and have an equal voice and vote in all matters not expressly reserved to the Vestry by the canons.

There are in the parish at present nine lay readers. The rector works on the theory that it is better to have a number of men ready for service, even though some of them are seldom used, than to have only one or two. The lay readers are not often called on to serve in Christ Church, though they are ready to do so, but are often used in other places. For a period of two months or more in the summer they keep up the services at St. Andrew's. This is during the associate rector's vacation and during the rector's vacation, when the associate is serving at Christ Church.

Three of the lay readers, all young men, have for some time held services and helped in the Church School at White Bluff. Others have been called upon to serve in St. Paul's, Franklin, when that church was without a pastor.

For many years there have been senior and junior chapters of the Brotherhood of St. Andrew in Christ Church. In both, Mr. Charles S. Martin, senior warden of the parish, has done work of inestimable value. Many of the young men now active in the work of the Church are his former "Brotherhood Boys." Since he took up the work of superintendent of the Church School, Mr. Edmund Rogers has had charge of the Junior Chapter. From time to time a group of men, willing to do active personal work, but not desirous of assuming the rules and vows of the Brotherhood, have organized themselves into a personal workers committee.

The Men's Club exists chiefly to promote fellowship and good will among the men of the congregation, though from time to time they undertake specific tasks. Ordinarily the club meets at dinner once a month.

The women's organizations are much more numerous and varied. As a separate chapter has been devoted to this subject, it is not necessary here to do more than say that the idea in the mind of the present rector has been and is, that every woman who is not prevented by infirmity or other great handicap should be engaged in some organized work for the parish and some for the wider fields of the Church's endeavor, in missions or social service. Needless to say, there are many who have not reached this standard, and many others who do far more than this minimum. A full list of the societies and their officers is given in the appendix.

Various young people's societies have been organized in Christ Church, and many of them have done useful work. The Junior Auxiliary, the St. Elizabeth's Guild, and the Junior Brotherhood of St. Andrew all had honorable records. Since the "Young People's Movement" began in the Church there have been many attempts to organize a Young People's Service League in this parish. Curiously enough, the chief difficulty in this great congregation of more than a thousand worth while people has been to secure leaders and counselors. In September, 1928, the young people took the matter wholly in their own hands. Several of

them had attended the summer conference at Sewanee and had come back full of ideas and zeal. They met and organized, secured a small appropriation from the Vestry for the Sunday evening suppers, invited several of the married couples in the Church to meet with them and act as counselors, if they felt like it, and then proceeded to manage their own affairs quite well. The meetings are held regularly. The programs are interesting. A fine spirit prevails. Some real work is being done and intelligent leadership is being developed.

If there is any one group of people in the Church who deserve more than others to be reckoned among the saints it is the faithful and diligent Church School officers and teachers. Every parish has a few of them—men and, more often, women, who week by week, year by year, are in their places on time, with lesson carefully prepared, and real personal interest in their pupils. Usually they are not conspicuous persons. Their work attracts no great attention or applause. They labor under handicaps of inadequate time, equipment, interest and appreciation on the part of parents. They work uncomplainingly, laying the enduring foundations of Christian character and churchmanship. Such a worker was Mrs. Albert Shipp, who resigned as superintendent of the Primary Department in 1924, after twenty years of faithful service. Such are many of the present officers and teachers. Let posterity bestow its praises on all whose names appear in the roster; and if this should stir in the minds of some uneasy ghosts, troublesome memories of absences without notice, needless tardiness, or lessons ill prepared for presentation, may their murmurs of penitence not disturb the joy of those who have never faltered in faithfulness.

The Church School now has an enrollment of about 350. Departments are rather incongruously combined because of the limitations of both space and arrangement in the parish house. This building was erected as a chapel before the church was built, though from the first it was intended ultimately to house the Church School. Later it was enlarged and remodeled at considerable cost. Both the erection and the remodeling were done before modern Church School architecture had been developed. The result is not surprising; but it is depressing to those who put a high value on Church School work, have seen well-planned buildings, and believe in the importance of the future

of Christ Church. Plans for further changes have been drawn—and filed.

The place which Christ Church occupies in the life of the Diocese of Tennessee is indicated by a few facts. Though the Cathedral is in Memphis, the Bishop and Council of the Diocese meet regularly at Christ Church, this being the most central place. This parish at present furnishes the Diocese with its Treasurer, two lay members of the Bishop and Council, two deputies to the General Convention, the Diocesan President of the Woman's Auxiliary, the Diocesan President of the Daughters of the King, the Box Secretary of the Woman's Auxiliary, one member of the Standing Committee, the Chairman of the Commission on Evangelism, one of the Examining Chaplains, two Trustees of the University of the South, and all the Trustees of the Episcopate Endowment Fund. It is the strongest parish of Middle Tennessee, of which rich and beautiful country Nashville is the natural center.

There are at present three conspicuous material desiderata of the parish: the completion of the tower and the installation of chimes, the provision of more adequate and cheerful quarters for the Church School and other parish activities, and the creation of a sufficient endowment to enable the Church to establish a new congregation in Belle Meade without destroying her own financial solvency. All these seem to be within the range of possibility. The last two appear to be real necessities. They offer themselves as worthy objectives for the congregation which, after a hundred years of life and growth, now starts on its second century.

But the need for material improvements is less striking than the challenge to spiritual achievement which now faces the congregation of Christ Church. To exert a far greater influence than she is now doing on the student life of "The Athens of the South," to extend her ministrations to more of the state institutions, to enlarge her service at St. Luke's Community House, to bring her share of the leavening power of Christian ideals into the industrial life of the city, to exert in the social life of Nashville an influence which is neither Puritan nor pagan, but graciously Christian; to draw into intelligent faith and reverent worship the great numbers of people who today are restless and dissatisfied—all these are opportunities which God offers today to this parish. Faith, vision, courage and devotion like those of Otey and the

people he gathered around him should, under the blessing of God, make the story of the next century more significant and interesting than that of the century that is ended.



THE PROPOSED TOWER

APPENDIX A

MEMBERS OF THE VESTRY OF CHRIST CHURCH, 1829-1929

NOTE.—The names entered for each year are those of vestrymen elected at the annual congregational meeting, except when it is otherwise noted.

1829	James Stewart, Warden Thomas Claiborne, Warden F. B. Fogg John Shelby Henry Baldwin, Jr.	man, June 18, 1832; Eli Talbot was unanimously elected Senior Warden.
1830	Thomas Claiborne, Senior Warden James Stewart, Junior Warden F. B. Fogg John Shelby M. Watson Henry Baldwin, Jr. G. M. Fogg	At next meeting of Vestry, September 24, 1832, M. Watson was elected for the remainder of the year, vice Eli Talbot, deceased.
1830	Vestry Meeting, May 14, 1830 — Henry Baldwin and James Stewart, resigned. Appointed September 13, 1830, to fill these vacancies: Eli Talbot, James Diggons.	"Monday 10th inst.," Congregational meeting, John Williams and Edward D. Hicks were elected Vestrymen to supply the places of George Wilson and Eli Talbot.
1831	At a meeting of the Vestry January 5, 1831, Dr. John Shelby resigned. H. M. Rutledge elected to fill vacancy occasioned by resignation of Dr. Shelby. George Wilson and M. Watson were selected as additional members of the Vestry.	1833 Alex Litton, Senior Warden M. Watson, Junior Warden H. M. Rutledge John Shelby F. B. Fogg E. D. Hicks G. M. Fogg
1831	Thomas Claiborne, Senior Warden G. M. Fogg, Junior Warden John Shelby F. B. Fogg Matthew Watson Eli Talbot Alex Litton	1834 A. H. Litton, Senior Warden M. Watson, Junior Warden H. M. Rutledge John Shelby F. B. Fogg E. D. Hicks G. M. Fogg
1832	George Wilson, Senior Warden Alex H. Litton, Junior Warden H. M. Rutledge F. B. Fogg Eli Talbot M. Fogg G. M. Fogg	1835 A. H. Litton, Senior Warden M. Watson, Junior Warden F. B. Fogg John Shelby G. M. Fogg Dr. Craighead E. D. Hicks Dr. John Shelby, Senior Warden.
	George Wilson resigned as Senior Warden and Vestry-	1836 Thomas Kemp, Junior Warden M. Watson E. D. Hicks F. B. Fogg James Diggons D. Williams G. M. Fogg

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1837	Dr. John Shelby, Senior Warden. Thomas Kemp, Junior Warden F. B. Fogg G. M. Fogg James Diggons D. Williams M. Watson E. D. Hicks Vestry Meeting, October 21, 1837—John Williams was unanimously elected Vestry- man to take the place of Thomas Kemp, removed.	1842	Dr. John Shelby, Senior Warden William G. Dickinson, Junior Warden F. B. Fogg J. M. Fogg M. Watson H. M. Rutledge G. W. Martin Thomas Maney William Driver T. Kazer Dr. John Shelby, Senior Warden
1838	M. Watson D. Williams E. D. Hicks Francis B. Fogg John Williams G. M. Fogg John Shelby W. G. Dickerson G. P. Backus William Driver	1843	William G. Dickinson, Junior Warden F. B. Fogg G. M. Fogg M. Watson H. M. Rutledge G. W. Martin W. Driver F. Kezer Augustus W. Butler Edward G. Steele James Diggons
1839	Dr. John Shelby, Senior Warden. Dr. Dickinson, Junior Warden M. Watson D. Williams F. B. Fogg John Williams G. M. Fogg George P. Backus William Driver George W. Martin	1844	Vestry Meeting, November 12, 1843—Mr. James Diggons resigned. Dr. John Shelby, Senior Warden. W. G. Dickinson, Junior Warden F. B. Fogg G. M. Fogg M. Watson G. W. Martin W. Driver F. Kezer E. G. Steele
1840	Dr. John Shelby, Senior Warden Dr. Dickinson, Junior Warden F. B. Fogg G. M. Fogg M. Watson John Williams David Williams George W. Martin William Driver G. P. Backus A. W. Butler	1845	Dr. John Shelby, Senior Warden Edward G. Steele, Junior Warden F. B. Fogg G. M. Fogg M. Watson G. W. Martin W. Driver Benjamin Litton (There is no record of elec- tion of Vestrymen in 1846, 1847, or 1848. The Church was without a rector part of this time.)
1841	Dr. John Shelby, Senior Warden William G. Dickinson, Junior Warden F. B. Fogg G. M. Fogg William Driver M. Watson Thomas Maney T. Kazer (might be "Kezer" —at some places looks like "Kizer") G. W. Martin		Vestry Meeting, February 1, 1849—Benjamin Litton, John Baird, resigned. David Read was elected to fill Mr. Litton's place.

	Vestry Meeting, April 14, 1849—John Shelby was elected Senior Warden; F. B. Fogg elected Junior Warden.	James Diggons M. Watson John Roberts G. M. Fogg R. Houston (Wardens not mentioned.)
1850	Dr. John Shelby, Senior Warden F. B. Fogg, Junior Warden G. M. Fogg M. Watson George W. Martin John Roberts David Read Thomas Maney Dr. J. W. Percy John B. Johnson E. G. Steele	1857 F. B. Fogg, Senior Warden James Diggons, Junior Warden John Roberts G. M. Fogg R. Houston M. Watson J. B. Johnson Vestry Meeting, April 30, 1857—John Roberts, James Diggons, resigned. Elected to fill their places: Dr. John Shelby, James Bankhead.
1851	Dr. John Shelby, Senior Warden F. B. Fogg, Junior Warden M. Watson David Read G. W. Martin G. M. Fogg John Roberts Thomas Maney J. B. Craighead	Vestry Meeting, September 2, 1857—Matthew Watson elected Junior Warden, to fill the place of James Diggons, resigned.
1852	Dr. John Shelby, Senior Warden F. B. Fogg, Junior Warden James Diggons James B. Craighead G. M. Fogg John Roberts M. Watson	1858 F. B. Fogg, Senior Warden William Driver, Junior Warden Dr. John Shelby R. Houston James Bankhead M. Watson J. B. Johnson G. M. Fogg John Kirkman Byrd Douglas A. Crawford
1853	Dr. John Shelby, Senior Warden F. B. Fogg, Junior Warden James Diggons James B. Craighead G. M. Fogg John Roberts M. Watson	1859 F. B. Fogg, Senior Warden William Driver, Junior Warden Dr. John Shelby Russell Houston James Bankhead Matthew Watson John B. Johnson G. M. Fogg John Kirkman Byrd Douglas A. Crawford
1854	Dr. John Shelby, Senior Warden F. B. Fogg, Junior Warden James Diggons J. B. Craighead G. M. Fogg John Roberts M. Watson	Vestry Meeting, June 24, 1859—General W. Barrow was elected to fill the place of Dr. John Shelby, deceased.
1855	F. B. Fogg Dr. John Shelby James Diggons M. Watson John Roberts G. M. Fogg R. Houston (Wardens not mentioned.)	1860 F. B. Fogg, Senior Warden William Driver, Junior Warden Russell Houston Charles Carvill James Bankhead Matthew Watson John B. Johnson G. M. Fogg John Kirkman Byrd Douglas A. Crawford
1856	F. B. Fogg Dr. John Shelby	

1861	F. B. Fogg, Senior Warden G. M. Fogg John Kirkman William Driver M. Watson James Bankhead George Lee Byrd Douglas A. Crawford James A. Whiteside C. Carvill (Junior Warden not mentioned.) Vestry Meeting, December 30, 1861—Russell Houston elected to fill the vacancy on the Vestry caused by the death of James A. Whiteside.	John Kirkman John B. Johnson James P. Kirkman George S. Blackie George G. Butler James S. Patterson John C. Burch D. R. Johnson Vestry Meeting, September 12, 1868—At a meeting of the Vestry September 12, 1868, announcement of the death of Mr. John B. Johnson, member of the Vestry, was made. At this same meeting Mr. W. B. Reese and Mr. F. N. Indson were elected Vestrymen to fill the vacancies occasioned by the death of James P. Kirkman, and the removal of Mr. Butler from the parish.
1862	F. B. Fogg, Senior Warden C. Carvill, Junior Warden G. M. Fogg Matthew Watson John Kirkman James Bankhead Andrew Crawford Byrd Douglas Russell Houston	1869 F. B. Fogg, Senior Warden Charles Mitchell, Junior Warden W. B. Reese George S. Blackie James S. Patterson F. N. Indson D. R. Johnson Webb Smith S. M. D. Clark
	There is no record of Vestry elections in 1863 and 1864, but there are records of several Vestry meetings.	Vestry Meeting, September 17, 1869—Announcement made of the death of Vestryman James B. Webb. Elected a member of the Vestry, Dr. W. D. Norton.
1866	F. B. Fogg, Senior Warden. Charles Mitchell, Junior Warden G. M. Fogg John Kirkman John B. Johnson D. R. Johnson Mason Marshall T. O. Treanor Colonel John C. Burch Henry C. Yeatman Dr. George S. Blackie	Vestry Meeting, November 21, 1869 (Sunday)—James S. Patterson resigned as member of the Vestry.
	Vestry Meeting, November 13, 1866—Mr. James P. Kirkman elected vestryman vice H. C. Yeatman, resigned.	Vestry Meeting, Sunday, December 19, 1869—Dr. W. D. Horton tendered his resignation as a member of the Vestry.
1867	F. B. Fogg, Senior Warden Charles Mitchell, Junior Warden G. M. Fogg	Vestry Meeting, Sunday, December 26, 1869—Vestrymen elected: C. D. Benson, J. R. Buckingham, James Simmons.
		Vestry Meeting, March 11, 1870—Mr. T. Cooley elected vestryman vice Dr. W. D. Horton, resigned.
		F. B. Fogg, Senior Warden Charles Mitchell, Junior Warden George S. Blackie W. B. Reese

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William Driver	J. C. G. Hamley
James Simmons	D. R. Johnson
F. N. Indson	A. B. Payne
S. M. D. Clark	W. B. Reese
J. R. Buckingham	James Simmons
Theodore Cooley	S. M. D. Clark
D. R. Johnson	Vestry Meeting, May 17,
1871 F. G. Fogg, Senior Warden	1874—Mr. Hamley resigned
Charles Mitchell, Junior	as Vestryman. Accepted.
Warden	
George S. Blackie	F. B. Fogg, Senior Warden
W. B. Reese	Charles Mitchell, Junior
William Driver	Warden
James Simmons	W. D. Gale
F. N. Indson	A. B. Payne
S. M. D. Clark	W. B. Reese
J. R. Buckingham	A. B. Beech
Theodore Cooley	Charles H. Gauthier
D. R. Johnson	James Simmons
W. D. Gale	D. R. Johnson
Vestry Meeting, March 4,	H. Harrison
1872—Mr. Theodore Cooley re-	S. M. D. Clark
signed as Vestryman.	Vestry Meeting, April 19,
F. B. Fogg, Senior Warden	1875—Mr. D. R. Johnson re-
Charles Mitchell, Junior	signed as Vestryman. Mr.
Warden	J. P. Drouillard was elected in
George S. Blackie	Mr. Johnson's place.
S. M. D. Clark	F. B. Fogg, Senior Warden
W. B. Reese	Charles Mitchell, Junior
W. D. Gale	Warden
J. R. Buckingham	A. B. Beech
James Simmons	Berry
William Driver	Dr. George S. Blackie
Vestry Meeting, October 7,	S. M. D. Clark
1872—Mr. James R. Bucking-	J. P. Drouillard
ham, on account of removal,	W. D. Gale
resigned. Mr. John C. G.	C. H. Gauthier
Hamley was elected to fill the	H. Harrison
vacancy.	D. R. Johnson
Vestry Meeting, March 17,	J. Kirkman
1873—Dr. George Blackie re-	J. H. Maury
signed as Vestryman.	A. B. Payne
F. G. Fogg, Senior Warden	W. B. Reese
Charles Mitchell, Junior	A. H. Robinson
Warden	James Simmons
W. B. Reese	F. B. Fogg, Senior Warden
James Simmons	Charles Mitchell, Junior
W. D. Gale	Warden
J. C. G. Hamley	W. D. Gale
A. B. Payne	S. M. D. Clark
A. B. Beech	D. R. Johnson
C. H. Gauthier	C. W. Smith
D. R. Johnson	A. H. Robinson
S. M. D. Clark	J. P. Drouillard
F. B. Fogg, Senior Warden	H. Harrison
Charles Mitchell, Junior	A. B. Beech
Warden	A. B. Payne
A. B. Beech	F. B. Fogg, Senior Warden
W. D. Gale	Chas Mitchell, Junior Warden
C. H. Gauthier	W. D. Gale

	S. M. D. Clark	elected to fill vacancy caused
	J. P. Drouillard	by resignation of Mr. W. D.
	A. H. Robinson	Gale.
	D. R. Johnson	
	H. Harrison	1882 W. A. Goodwyn, Senior
	C. W. Smith	Warden
	A. B. Payne	Charles Mitchell, Junior
1879	F. B. Fogg, Senior Warden	Warden
	Charles Mitchell, Junior	
	Warden	
	W. D. Gale	W. L. Brown
	Dr. George S. Blackie	Robert Thompson
	S. M. D. Clark	A. H. Robinson
	C. W. Smith	A. W. Wills
	D. R. Johnson	S. M. D. Clark
	A. W. Wills	D. R. Johnson
	J. P. Drouillard	C. W. Smith
	A. H. Robinson	J. P. Drouillard
	A. B. Payne	A. B. Payne
1880	F. B. Fogg, Senior Warden	Vestry Meeting, July 19,
	Charles Mitchell, Junior	1882—Death of Charles W.
	Warden	Smith, Vestryman, reported.
	W. D. Gale	Vestry Meeting, November
	A. H. Robinson	20, 1882—J. L. Gains and F. L.
	A. W. Wills	Blume were elected to fill the
	J. P. Drouillard	vacancies caused by the death
	C. W. Smith	of Mr. C. W. Smith, and re-
	D. R. Johnson	moval of Prof. W. L. Brown.
	S. M. D. Clark	1883 W. A. Goodwyn, Senior
	W. A. Goodwyn	Warden
	Dr. George S. Blackie	Charles Mitchell, Junior
	A. B. Payne	Warden
	Vestry Meeting, April 19,	Robert Thompson
	1880—Death of Mr. F. B.	F. L. Blume
	Fogg, for so long Senior War-	A. W. Wills
	den, reported.	S. M. D. Clark
1881	W. A. Goodwyn, Senior	A. B. Payne
	Warden	D. R. Johnson
	Charles Mitchell, Junior	J. P. Drouillard
	Warden	A. H. Robinson
	S. M. D. Clark	Charles A. Desaussure
	C. W. Smith	1884 W. A. Goodwyn, Senior
	J. P. Drouillard	Warden
	W. D. Gale	Charles Mitchell, Junior
	D. R. Johnson	Warden
	Dr. George S. Blackie	A. W. Wills
	A. H. Robinson	J. P. Drouillard
	A. W. Wills	Bruce Douglas
	A. B. Payne	A. B. Payne
	Vestry Meeting, June 21,	S. M. D. Clark
	1881—Death of Dr. George S.	C. A. Desaussure
	Blackie reported. Prof. W.	Robert Thompson
	LeRoy Brown appointed Ves-	A. H. Robinson
	tryman vice Dr Blackie.	James L. Gaines
	Vestry Meeting, October 17,	1885 W. A. Goodwyn, Senior
	1881—Resignation of Mr.	Warden
	W. D. Gale as Vestryman	Charles Mitchell, Junior
	recorded.	Warden
	Vestry Meeting, December	J. P. Drouillard
	19, 1881—Robert Thompson	Robert Thompson
		D. R. Thompson
		A. H. Robinson
		S. M. D. Clark

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	A. W. Wills James L. Gaines Bruce Douglas A. B. Payne	D. R. Johnson, H. H. Lurton, Thomas Gibson.
1886	W. A. Goodwyn, Senior Warden Charles Mitchell, Junior Warden	1889 S. M. D. Clark, Senior Warden Charles Mitchell, Junior Warden
	S. M. D. Clark D. R. Thompson Robert Thompson A. W. Wills James L. Gaines J. P. Drouillard A. H. Robinson Bruce Douglas A. B. Payne	A. H. Robinson James L. Gaines John R. Bisland T. B. Dallas D. R. Johnson C. A. Litterer W. E. Norvell
	Vestry Meeting, December 15, 1886—Death of Robert Thompson reported. George M. Fletcher elected Vestry- man, to fill out the unexpired term of Mr. Thompson.	1890 S. M. D. Clark, Senior Warden Charles Mitchell, Junior Warden
1887	W. A. Goodwyn, Senior Warden Charles Mitchell, Junior Warden	A. H. Robinson D. R. Johnson J. R. Bisland T. B. Dallas James L. Gaines C. A. Litterer W. E. Norvell
	S. M. D. Clark A. W. Wills Bruce Douglas J. P. Drouillard A. H. Robinson W. E. Norvell James L. Gaines L. N. Jesuofsky A. B. Payne	Vestry Meeting, September 24, 1890—John R. Bisland re- signed as Vestryman.
1888	W. A. Goodwyn, Senior Warden Charles Mitchell, Junior Warden	1891 S. M. D. Clark, Senior Warden Charles Mitchell, Junior Warden
	A. H. Robinson James L. Gaines A. W. Wills S. M. D. Clark W. E. Norvell George M. Fletcher Bruce Douglas J. P. Drouillard A. B. Payne	D. R. Johnson A. H. Robinson T. B. Dallas C. A. Litterer J. L. Dismukes R. L. Morris W. E. Norvell
	Meeting of Vestry, Decem- ber 17, 1888—Mr. W. A. Good- wyn tendered his resignation as a member of the Vestry.	1892 S. M. D. Clark, Senior Warden Charles Mitchell, Junior Warden
	Meeting of the Vestry, Feb- ruary 18, 1888—Resignation of Messrs. Wills, Drouillard and Douglas tendered and ac- cepted. Three Vestrymen elected to fill the vacancies:	A. H. Robinson D. R. Johnson W. E. Norvell T. B. Dallas J. L. Dismukes Robert L. Morris A. W. Wills W. S. Bransford W. D. Gale
		Vestry Meeting, April 25, 1892—Resigned: A. H. Robin- son, D. R. Johnson, W. E. Norvell.
		1892—Vestry Meeting, May 2, 1892—Mr. T. B. Dallas re- signed from the Vestry; Mr. S. M. D. Clark resigned from the Vestry.
		Elected to fill vacancies: A. B. Payne, Bruce Douglas, Charles Burch, Dr. Richard

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	Cheatham, George B. Davison.	W. S. Bransford
1893	Charles Mitchell, Senior Warden	W. M. Woolwine
	John L. Dismukes, Junior Warden	Bruce Douglas
	W. S. Bransford	Vestry Meeting, November
	Dr. Richard Cheatham	10, 1896—Mr. G. B. Davison, resigned.
	George B. Davison	Vestry Meeting, January 1,
	Bruce Douglas	1897—W. M. Woolwine re-
	W. D. Gale	signed from the Vestry. Capt.
	Robert L. Morris	B. H. Wilkins was elected to
	A. B. Payne	fill this vacancy.
	Charles N. Burch	1897 Charles Mitchell, Senior
	A. W. Wills	Warden
1894	Charles Mitchell, Senior Warden	John L. Dismukes, Junior
	John L. Dismukes, Junior Warden	Warden
	W. S. Bransford	W. S. Bransford
	George B. Davison	Richard Cheatham, M.D.
	Charles N. Burch	W. D. Gale
	Bruce Douglas	Charles C. Martin
	Dr. Richard Cheatham	Hunter McDonald
	A. W. Wills	W. L. Dudley
	Robert L. Morris	Leslie Warner
	W. D. Gale	Bruce Douglas
	A. B. Payne	1898 Charles Mitchell, Senior
	Vestry Meeting, October 9, 1894—W. M. Woolwine elected	Warden
	Vestryman to fill vacancy occasioned by the death of A. B. Payne.	John L. Dismukes, Junior
1895	Charles Mitchell, Senior Warden	Warden
	John L. Dismukes, Junior Warden	W. S. Bransford
	W. S. Bransford	Richard Cheatham, M.D.
	George B. Davison	W. D. Gale
	Charles S. Martin	H. D. Dallas
	Bruce Douglas	Hunter McDonald
	Dr. Richard Cheatham	W. E. Norvell
	A. W. Wills	George B. Davison
	Robert L. Morris	Leslie Warner
	W. D. Gale	Owen H. Wilson
	William Woolwine	1899 Charles Mitchell, Senior
	(About this date the Minutes of the Vestry fail to show that an election of Vestrymen was had.)	Warden
1896	Charles Mitchell, Senior Warden	John L. Dismukes, Junior
	John L. Dismukes, Junior Warden	Warden
	Dr. Richard Cheatham	Dr. O. H. Wilson
	W. D. Gale	W. D. Gale
	R. L. Morris	Dr. Richard Cheatham
	George B. Davison	Leslie Warner
	Hunter McDonald	H. D. Dallas
	Charles S. Martin	W. E. Norvell
		1900 Charles Mitchell, Senior
		Warden
		W. E. Norvell, Junior Warden
		Dr. O. H. Wilson
		W. D. Gale
		Dr. Richard Cheatham
		Leslie Warner
		H. D. Dallas
		George B. Davison
		Hunter McDonald

CHRIST CHURCH, NASHVILLE

	John L. Dismukes	Bruce Douglas
	Charles B. Castner	Charles S. Martin
1901	Charles Mitchell, Senior Warden	Charles Mitchell, Senior Warden
	W. E. Norvell, Junior Warden	W. E. Norvell, Junior Warden
	Dr. Richard Cheatham	W. D. Gale
	W. D. Gale	Dr. O. H. Wilson
	Dr. O. H. Wilson	Norman Kirkman
	B. H. Wilkins	W. S. Bransford
	Hunter McDonald	George B. Davison
	George B. Davison	Charles B. Castner
	Charles B. Castner	Bruce Douglas
	Bruce Douglas	John L. Dismukes
	Norman Kirkman	Charles S. Martin
1902	Charles Mitchell, Senior Warden	Charles Mitchell, Senior Warden
	W. E. Norvell, Junior Warden	W. E. Norvell, Junior Warden
	Dr. Richard Cheatham	W. D. Gale
	W. D. Gale	Norman Kirkman
	Dr. O. H. Wilson	W. S. Bransford
	Norman Kirkman	Charles S. Martin
	Hunter McDonald	George B. Davison
	George B. Davison	Charles B. Castner
	Charles B. Castner	Bruce Douglas
	Bruce Douglas	John L. Dismukes
	W. S. Bransford	Paul Roberts
1903	Charles Mitchell, Senior Warden	Charles S. Martin, Senior Warden
	W. E. Norvell, Junior Warden	W. E. Norvell, Junior Warden
	Dr. Richard Cheatham	W. D. Gale
	W. D. Gale	Norman Kirkman
	Dr. O. H. Wilson	W. S. Bransford
	Norman Kirkman	George B. Davison
	Hunter McDonald	A. G. Brandau
	George B. Davison	George A. Frazer
	Charles B. Castner	Charles S. Mitchell, Jr.
	Bruce Douglas	Paul Roberts
	W. S. Bransford	S. M. D. Clark
1904	Charles Mitchell, Senior Warden	Charles S. Martin, Senior Warden
	W. E. Norvell, Junior Warden	W. E. Norvell, Junior Warden
	Dr. Richard Cheatham	W. D. Gale
	W. D. Gale	Norman Kirkman
	Dr. O. H. Wilson	W. S. Bransford
	Norman Kirkman	George B. Davison
	Hunter McDonald	A. G. Brandau
	George B. Davison	A. H. Robinson
	Charles B. Castner	Charles S. Mitchell, Jr.
	Bruce Douglas	Judge H. H. Lurton
	W. S. Bransford	S. M. D. Clark
1905	Charles Mitchell, Senior Warden	Charles S. Martin, Senior Warden
	W. E. Norvell, Junior Warden	W. E. Norvell, Junior Warden
	W. D. Gale	W. D. Gale
	Dr. O. H. Wilson	Norman Kirkman
	Norman Kirkman	W. S. Bransford
	W. S. Bransford	George B. Davison
	Hunter McDonald	A. G. Brandau
	George B. Davison	A. H. Robinson
	Charles B. Castner	Charles S. Mitchell, Jr.

CHRIST CHURCH, NASHVILLE

Joseph A. Gray	R. H. McClelland
S. M. D. Clark	John Howe Peyton
1911 A. H. Robinson, Senior Warden	1916 A. H. Robinson, Senior Warden
Norman Kirkman, Junior	Norman Kirkman, Junior
Warden	Warden
W. D. Gale	Charles S. Martin
Charles S. Martin	A. G. Brandau
W. S. Bransford	Joseph A. Gray
George B. Davison	W. D. Gale
A. G. Brandau	John Howe Peyton
W. E. Norvell	Henry McClelland
Charles S. Mitchell, Jr.	Charles S. Mitchell
Joseph A. Gray	Dr. O. H. Wilson
S. M. D. Clark	Douglas M. Wright
1912 A. H. Robinson, Senior Warden	1917 A. H. Robinson
Norman Kirkman, Junior	Charles S. Martin
Warden	J. H. Allison
W. D. Gale	Charles S. Mitchell
Charles S. Martin	Joseph A. Gray
A. G. Brandau	R. H. McClelland
W. E. Norvell	John Howe Peyton
Charles S. Mitchell, Jr.	W. D. Gale
Joseph A. Gray	Whitefoord R. Cole
S. M. D. Clark	Douglas M. Wright
Douglas M. Wright	Dr. Owen H. Wilson
Dr. Owen Wilson	R. L. Burch
1913 A. H. Robinson, Senior Warden	Norman Kirkman
Norman Kirkman, Junior	A. G. Brandau
Warden	W. H. Lambeth
W. D. Gale	(Mr. W. E. Norvell is also a member, having been elected an honorary member for life.)
Charles S. Martin	
A. G. Brandau	
W. E. Norvell	
Charles S. Mitchell	
Joseph A. Gray	
Douglas M. Wright	
Dr. Owen Wilson	
R. H. McClelland	
1914 A. H. Robinson, Senior Warden	1918 The record of the election in 1918 has been lost. It may be presumed that there were few changes.
Norman Kirkman, Junior	
Warden	
W. D. Gale	
Charles S. Martin	
A. G. Brandau	
Charles S. Mitchell	
Joseph A. Gray	
Douglas M. Wright	
Dr. Owen Wilson	
R. H. McClelland	
John Howe Peyton	
1915 A. H. Robinson, Senior Warden	1919 The record for this year is also lost. The following is a partial list, compiled from records of committee appointments:
Norman Kirkman, Junior	Charles S. Martin
Warden	R. H. McClelland
W. D. Gale	J. R. Wheeler
Charles S. Martin	Vernon S. Tupper
A. G. Brandau	Charles E. Hunt
Charles S. Mitchell	W. D. Gale
Joseph A. Gray	W. H. Lambeth
Douglas M. Wright	Douglas M. Wright
Dr. Owen Wilson	Charles S. Mitchell
R. H. McClelland	Dr. O. H. Wilson
John Howe Peyton	
1920 Charles S. Martin, Senior	It may be presumed that there were few changes.
Warden	
W. D. Gale, Junior Warden	
Charles S. Mitchell	
Douglas M. Wright	
A. G. Brandau	
W. W. Southgate	

CHRIST CHURCH, NASHVILLE

W. W. Crandall	1924	Charles S. Martin, Senior
W. R. Cole		Warden
R. H. McClelland		W. H. Lambeth, Junior
Vernon S. Tupper		Warden
W. V. Tupper		Charles Mitchell
W. H. Lambeth		Douglas M. Wright
J. R. Wheeler		J. R. Wheeler
Paul Roberts		Whitefoord R. Cole
Joseph A. Gray		R. H. McClelland
1921 Charles S. Martin, Senior		Vernon S. Tupper
Warden		Dr. Owen H. Wilson
W. H. Lambeth, Junior		Joseph A. Gray
Warden		A. G. Brandau
Charles Mitchell		W. W. Crandall
W. W. Crandall		Thomas H. Malone
R. H. McClelland		Charles E. Hunt
Dr. Owen H. Wilson		Dr. W. D. Haggard
Douglas M. Wright		Charles S. Martin, Senior
Vernon S. Tupper		Warden
Whitefoord R. Cole		W. H. Lambeth, Junior
A. G. Brandau		Warden
Joseph A. Gray		A. G. Brandau
C. E. Hunt		Whitefoord R. Cole
J. H. Wheeler		W. W. Crandall
W. D. Gale		Joseph A. Gray
1922 Charles S. Martin, Senior		Dr. W. D. Haggard
Warden		Charles E. Hunt
W. H. Lambeth, Junior		R. H. McClelland
Warden		Thomas H. Malone
Charles Mitchell		Charles Mitchell
W. W. Crandall		Vernon S. Tupper
R. H. McClelland		J. R. Wheeler
Dr. Owen H. Wilson		Dr. Owen H. Wilson
Douglas M. Wright		Douglas M. Wright
Vernon S. Tupper		Charles S. Martin, Senior
Whitefoord R. Cole		Warden
A. G. Brandau		W. H. Lambeth, Junior
Joseph A. Gray		Warden
C. E. Hunt		A. G. Brandau
J. R. Wheeler		Whitefoord R. Cole
1923 Charles S. Martin, Senior		W. W. Crandall
Warden		Joseph A. Gray
W. H. Lambeth, Junior		Dr. W. D. Haggard
Warden		Charles E. Hunt
Whitefoord R. Cole		R. H. McClelland
Charles Mitchell		Thomas H. Malone
Joseph A. Gray		Charles Mitchell
Douglas M. Wright		Vernon S. Tupper
R. H. McClelland		J. R. Wheeler
Vernon S. Tupper		Dr. Owen H. Wilson
J. R. Wheeler		Douglas M. Wright
Dr. Owen H. Wilson		Charles S. Martin, Senior
A. G. Brandau		Warden
W. W. Crandall		W. H. Lambeth, Junior
Charlton B. Rogers		Warden
Thomas H. Malone		A. G. Brandau
Dudley Gale, Jr.		Thomas S. LeSueur
1927		

W. W. Crandall	Vernon S. Tupper
Joseph A. Gray	J. R. Wheeler
Thomas H. Malone	Dr. Owen H. Wilson
R. H. McClelland	Douglas M. Wright
Vernon S. Tupper	1929 Charles S. Martin, Senior
Dr. Owen H. Wilson	Warden
Dr. W. D. Haggard	W. H. Lambeth, Junior
B. Kirk Rankin	Warden
1928 Charles S. Martin, Senior	Douglas M. Wright
Warden	Vernon S. Tupper
W. H. Lambeth, Junior	Charles Mitchell
Warden	Joseph A. Gray
A. G. Brandau	Marshall Hotchkiss
Robert S. Cheek	Thomas H. Malone
W. W. Crandall	Henry McClelland
Joseph A. Gray	J. R. Wheeler
Dr. W. D. Haggard	B. Kirk Rankin
Marshall Hotchkiss	Walter Stokes, Jr.
Charles E. Hunt	Dr. Owen H. Wilson
Harold Joy	Robert S. Cheek
Thomas R. LeSueur	Charles E. Hunt
R. H. McClelland	W. W. Crandall
Hunter McDonald	Thomas R. LeSueur
Thomas H. Malone	A. G. Brandau
Charles S. Mitchell	Charles Cornelius
B. Kirk Rankin	Harold Joy
Walter Stokes, Jr.	J. E. Blackman

APPENDIX B

ORGANIZATIONS OF CHRIST CHURCH IN 1929

E. P. DANDRIDGE, D.D.....	Rector
J. F. MCLOUD.....	Associate Rector
MISS JULIET CHARLTON.....	Parish Secretary
DR. A. W. TUCKER, Shanghai.....	Missionary Representative

LAY READERS

Charles S. Martin
Joseph A. Gray
J. Thomas Haden
William Lee Moss
L. D. Wallace
Robert Brandau
George Gale
John Sloan
Walter Stokes, Jr.
R. B. C. Howell, Jr.

(Many of the older boys and young men have served and are ready to be called on in case of need.)

THE CHOIR

F. Arthur Henkel, Organist and Director.
Miss Katherine Morris, Assistant Organist.
Mrs. A. E. Fusch, Choir Mother.

Sopranos

Mrs. Thomas H. Malone
Mrs. M. E. Nellums
Miss Myra Bender
Mrs. R. P. Barry
Miss Loraine Black
Mrs. _____ Barton
Miss Sue Chadwell
Mrs. Catherine Clark
Miss Sue Figgins

SERVERS

James P. Leathers
Norvell S. Rose
David S. Rose
Charles E. Johnston, Jr.
Dudley Fort
William Lee Moss
Washington Frazer
R. P. Barry, Jr.

Miss Irene Foulkes
Miss Lucy Grasty
Mrs. W. M. Sherrill
Miss Alice Tolman
Mrs. Paul Williams

Altos

Mrs. Daisy Fentress
Mrs. Joseph Gibson, Sr.
Mrs. Charles Manthey
Miss Ethel Moxley
Miss Elizabeth Oehmig

Tenors

Mr. Frank Hughes
Mr. H. L. Gordon
Mr. Robert Hardin
Mr. H. W. Keim
Mr. M. E. Nellums

Basses

Mr. Douglas M. Wright
Mr. Chester Beaty
Mr. Max Davidson
Mr. Alvin Fehrman
Mr. Edward McGavock
Mr. Albert Roberts
Mr. Charlton Rogers, Jr.

THE VESTRY

Charles S. Martin, Senior Warden
W. H. Lambeth, Junior Warden
Charles S. Mitchell, Secretary
Douglas M. Wright, Treasurer
J. E. Blackman, Assistant Treasurer
J. R. Wheeler, Custodian of Property
A. G. Brandau
Robert S. Cheek
Charles Cornelius
William W. Crandall
Joseph A. Gray
Marshall Hotchkiss
Charles Hunt
Harold Joy
Thomas R. LeSueur
R. H. McClelland
Thomas H. Malone
B. Kirk Rankin
Walter Stokes, Jr.
Vernon S. Tupper
Dr. Owen H. Wilson

THE COUNCIL

Charles Barham
John R. Cross
Thomas M. DeMoss
Garner DeVoe
James S. Frazer
Joseph Gibson

Charles H. Hillman
Dudley Knox Jones
S. E. Linton
Hunter McDonald, Jr.
Charles Nelson
Charles S. Rose, Jr.
Charlton Rogers
E. P. Scales
Donald W. Southgate
James G. Stahlman
J. O. Tankard
Haskell Tidman
L. D. Wallace
Felix Z. Wilson

THE CHURCH SCHOOL

Charles S. Martin, Superintendent.
Miss Ruth Abell, Assistant.
Mrs. Charles S. Rose, Jr., Secretary.
Charles S. Rose, Jr., Treasurer.
Mrs. M. E. Nellums, Director of
Pageantry.
Miss Maude Howell, Box Secretary.
Miss Katherine Morris, Pianist.
Miss Anita Torrey, Assistant Pianist.
Mrs. A. D. Eatherly, Absentee Secre-
tary.

Kindergarten Department

Mrs. G. W. Dyer, Supervisor.
Mrs. G. W. Dyer, Grade A Teacher.
Mrs. R. H. Maxson, Grade B Teacher.

Primary Department

Miss Josephine Farrell, Supervisor.
Miss Polly Williamson, Secretary.
Miss Martha Eatherly, Pianist.

Teachers

Miss Lisle Turner, Miss Alice Tol-
man, Mrs. Charles Johnston, Grade
1 Teachers.
Mrs. Welborn Starnes, Miss Edith
Morecomb, Grade 2 Teachers.
Miss Ethel Moxley, Grade 3 Teacher.
Mrs. Carl Clark, Grade 4 Teacher.

Junior and Senior Departments

Mrs. Joseph Gibson, Supervisor.

Teachers—

Miss Matilda Porter
Mr. J. Haskell Tidman
Mrs. James E. Caldwell, Jr.
Mrs. Guilford Dudley
Miss Susanne Miller
Mrs. Joseph Gibson, Sr.
Mr. John Russell Cross
Mr. W. T. St. Clair
Mrs. Cornelius Hankins

Mrs. M. E. Nellums

Mr. M. E. Nellums

Miss Cora Thomas

Bible Classes

Men's Bible Class—

Dr. G. W. Dyer, Teacher.

C. D. Jones, President.

William W. Crandall, Treasurer.

Women's Bible Class—

Miss Mary Woods, Teacher.

Normal Class—

Mrs. Charles S. Martin, Teacher.

Business and Professional Women's Bible Class—

Miss Ruth Abell, Teacher.

Junior Brotherhood Class—

Edmund C. Rogers, Teacher.

Young People's Service League—

Miss Martha Woods, President.

Miss Cora Thomas, Vice-President.

Miss Anne Somerville, Treasurer.

Miss Lisle Turner, Corresponding Secretary.

Miss Phelma Andersen, Recording Secretary.

William Breedon, Roll Secretary.

BROTHERHOOD OF ST. ANDREW

Sewell Brandau, Director.

JUNIOR BROTHERHOOD

Edmund C. Rogers, Counselor.

Dudley Fort, Director.

Norvell Rose, Vice-Director.

William Miller, Secretary and Treasurer.

MEN'S CLUB

Charles L. Cornelius, President.

Charles S. Mitchell, James G. Stahlman, Vice-Presidents.

Joseph Gibson, Jr., Secretary.

J. Haskell Tidman, Treasurer.

CHURCH SERVICE LEAGUE

Mrs. Thomas H. Malone, President.

Mrs. George Hillman, Vice-President.

Mrs. William Dismukes, Secretary.

CHANCEL SOCIETY

Mrs. Henry McClelland, President.

Miss Della Martin, Vice-President.

Mrs. W. C. Cherry, Treasurer.

Mrs. E. P. Dandridge, Secretary.

Miss Rebecca Porter, Memorials.

CHURCH PERIODICAL CLUB

This work was re-organized and brought to a fine state of efficiency by Mrs. C. T. Hibbett, who resigned January 1, 1929.

Mrs. James K. Goodloe, Secretary.

Miss Mary Glase, Mrs. Robert S. Cheek, Assistant Secretaries.

LIBRARIANS

(Monthly distributors of magazines)

Mrs. Hunter McDonald

Mrs. R. N. Wheeler

Mrs. Howard King

Mrs. Marshall Hotchkiss

Mrs. Douglas M. Wright

Mrs. J. D. Boylston

Miss Juliet Wood

Mrs. C. W. Starr

Miss Katherine Morris

Mrs. James K. Goodloe

Colored

Millie Hale

Hettie M. Hardiman

DAUGHTERS OF THE KING

Mrs. R. P. Barry, President.

Mrs. Joseph Gibson, Jr., Vice-President.

Mrs. Paul Sloan, Jr., Secretary.

Mrs. Henry McClelland, Treasurer.

ENDOWMENT SOCIETY

Mrs. Thomas H. Malone, Sr., President.

Mrs. Charles S. Martin, Vice-President.

GIRL'S FRIENDLY SOCIETY

Miss Julia Hindman, President.

Miss Evelyn Noble, Recording Secretary.

Miss Nannie Bell Roberts, Corresponding Secretary.

Miss Alice Vaupel, Treasurer.

PARISH AID SOCIETY

Mrs. Roger Smith, President.

Mrs. George Hillman, Director.

Mrs. Charles Dudley Jones, Chairman of Suppers Committee.

"KITCHEN CABINET"

Mrs. Roger Smith, President.

Mrs. George Hillman, Director.

Mrs. Thomas H. Malone, Sr.

Mrs. Frank Ring.

Mrs. W. D. Gale.

Mrs. J. R. Wheeler.

Mrs. Hunter McDonald.

Mrs. Owen Wilson.

Mrs. Joseph T. Howell.

Mrs. Charles Dudley Jones.

Mrs. Charles Hillman.

Mrs. J. W. Howard.

RECTOR'S AID SOCIETY

Mrs. Charles S. Martin, Jr., President.

Mrs. Paul Sloan, Jr., Vice-President.

Mrs. Walter M. Robinson, Corresponding Secretary.

Mrs. Caldwell Bennett, Recording Secretary.

Mrs. Guy Binford, Treasurer.

SETTLEMENT GUILD

Mrs. Paul Roberts, President.

Mrs. Stanley Rich, Vice-President.

Mrs. Carl Weise, Second Vice-President.

Mrs. Garner DeVoe, Treasurer.

Miss Mary Ewing, Secretary.

ST. LUKE'S COMMUNITY HOUSE

(Members of Christ Church on the Board.)

Mrs. Owen Wilson.

Mrs. Joseph Gibson (life member).

Mrs. Paul Roberts.

Mrs. Garner DeVoe.

Miss Matilda Porter (life member).

Mrs. W. M. Dismukes.

Mrs. Marshall Hotchkiss.

Mrs. W. E. Norvell.

WOMAN'S AUXILIARY

Mrs. Frank Ring, President.

Mrs. Carl Weise, Vice-President.

Mrs. William Dismukes, Secretary.

Mrs. A. G. Campbell, Treasurer.

Mrs. R. H. McClelland, U. T. O. Custodian.

Mrs. Charles S. Martin, Study Leader.

Mrs. Donald Southgate, Box Secretary.

Mrs. James K. Goodloe, Church Periodical Club.

The Woman's Auxiliary consists of the following Chapters:

Bishop Polk Chapter

Mrs. W. A. Webster, President.

Mrs. Charles W. Starr, Vice-President.

Mrs. L. P. Grover, Secretary.

Mrs. Colin M. Robinson, Treasurer.

Mrs. J. E. Blackman, U. T. O. Custodian.

Mrs. R. N. Wheeler, Box Secretary.

Mrs. M. E. Nellums, Study Leader.

Mrs. Hunter McDonald, Church Periodical Club.

Bishop Hare Chapter

Mrs. Charles Hunt, President.

Mrs. B. Kirk Rankin, Vice-President.

Mrs. L. D. Wallace, Secretary-Treasurer.

Miss Matilda Porter, Study Leader.

Mrs. Arthur Evans, U. T. O. Custodian.

Miss Rebecca Porter, Box Secretary.

Bishop Otey Chapter

Mrs. Harry Ambrose, President.

Mrs. J. D. Goodpasture, Vice-President.

Miss Emily Martin, Secretary.

Mrs. J. M. Ford, Treasurer.

Mrs. William A. Burnett, U. T. O. Custodian.

Mrs. R. S. Morrison, Study Leader.

Mrs. Edward Polk and Mrs. Matt Stratton, Box Secretaries.

Bishop Ravenscroft Chapter

Mrs. George M. Thomas, President.

Mrs. Roger Smith, Vice-President.

Mrs. Wilson Green, Secretary.

Mrs. R. P. Barry, Treasurer.

Mrs. Stanley Rich, Box Secretary.

Mrs. Paul Sloan, Jr., U. T. O. Custodian.

Mrs. Joseph Gibson, Mission Study Leader.

Mrs. W. H. Strowd, Chairman Telephone.

Bishop Quintard Chapter

Mrs. Thomas M. DeMoss, President.

Mrs. E. B. Williamson, Vice-President.

Mrs. Charles Buntin, Secretary-Treasurer.

Mrs. Frederick Stugard, Box Secretary.

Mrs. Will Manier, Mission Study Leader.

Miss Mary Porter Kirkman, U. T. O. Custodian.

Bishop Whipple Chapter

Mrs. A. W. Harris, President.

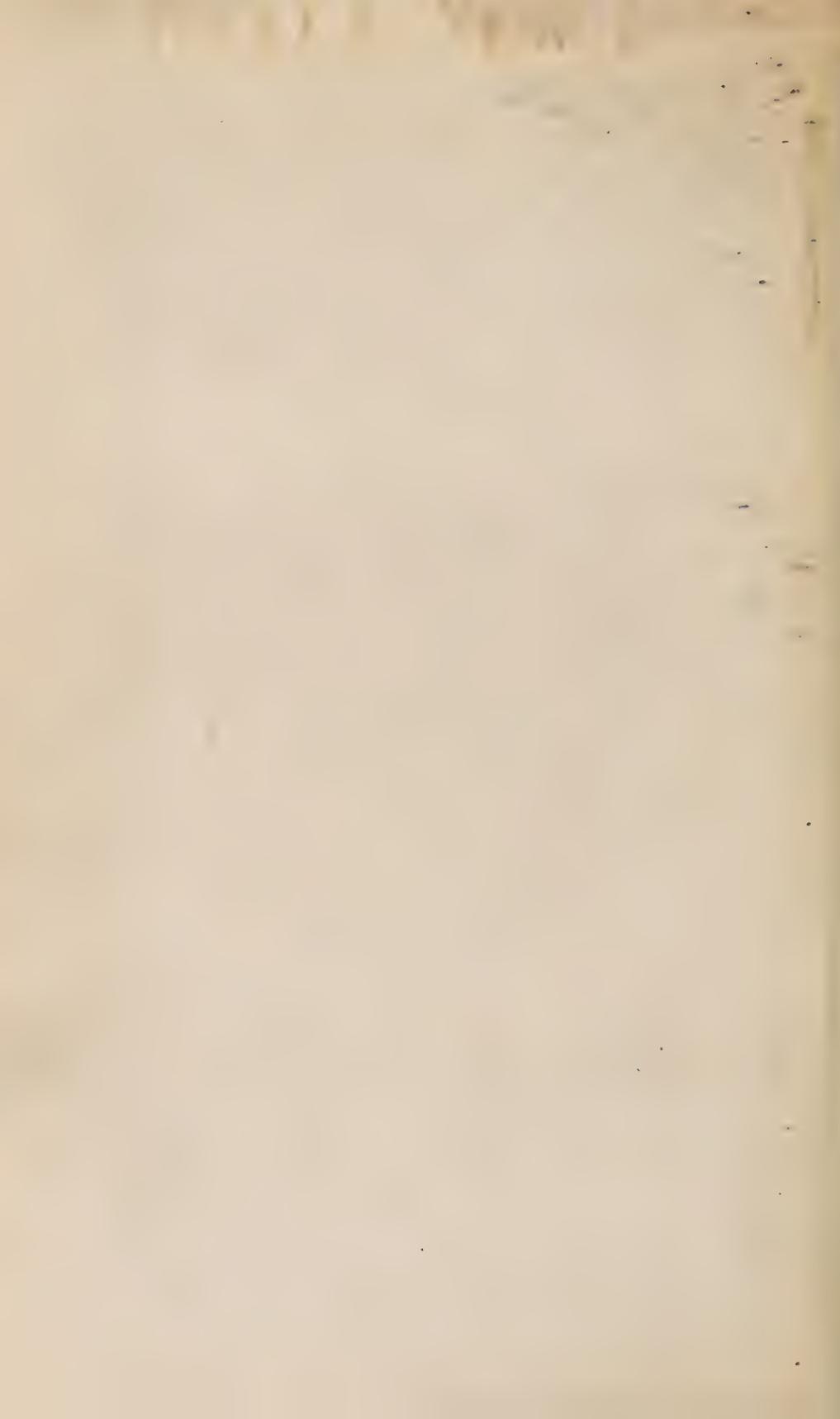
Mrs. John Lellyett, Secretary.

Mrs. Henry Colton, Treasurer.

Mrs. James E. Caldwell, Jr., U. T. O. Custodian.

Mrs. Charles A. Manthey, Box Secretary.

Mrs. Douglas M. Wright, Study Leader.



Christ Church Bulletin

THE PARISH PAPER OF CHRIST CHURCH, NASHVILLE

Volume II

May 26, 1940

No. 21



St. John's Church, Ashwood

REV. DAVID ROSE TO PREACH SUNDAY

The Rev. David Rose, former member of Christ Church and now Associate Rector of Christ Church, Pensacola, will conduct the service of Morning Prayer and preach at the eleven o'clock service Sunday. The Rector will be in Chattanooga to give the Baccalaureate sermon or Baylor School.

Mr. Rose is well known, and has many friends in Nashville. It is expected that there will be a large attendance at the service next Sunday. Mr. Rose was baptised, confirmed and ordained in Christ Church. He is a graduate of the University of the South and of Sewanee Seminary. On Friday he will conduct the marriage service for his brother, Mr. Norvell Rose and Miss Emma Connell of Goodlettsville.

ASHWOOD PILGRIMAGE SUNDAY

Next Sunday, May 26, has been appointed for the annual Ashwood Pilgrimage. Holy Communion will be celebrated and sermon delivered at eleven o'clock by Bishop Maxon in St. John's Church, Ashwood.

It is our understanding that many members of Christ Church are planning to make the Pilgrimage. Families and groups are arranging to take picnic lunches to enjoy after the service.

St. John's Church is one of the oldest churches in the Diocese of Tennessee. It is situated eight miles south of Columbia on the Mt. Pleasant highway.

Christ Church Bulletin

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Subscription, 50c per year

The Reverend Thomas N. Carruthers.....Editor

The Reverend Thomas N. Carruthers.....Rector
The Reverend J. F. McCloud.....Associate Rector
Mr. F. Arthur Henkel.....Organist & Chorister
Mrs. Elizabeth Wilson.....Parish Secretary

PARISH TELEPHONE 6-3722

BOOK REVIEW FRIDAY, MAY 31

As announced previously, the Rector will review the Religion of a Healthy Mind by Charles T. Holman, in the parish house, Friday, May 31, at 3:30 p. m. The cost of admission is twenty-five cents. Proceeds from this review will go to the Young People's Service League and will assist them in several of their important projects.

The editorial committee of the Religious Book Club makes this comment on the book: "The central interest is in showing how the harmonious development of personality can be promoted and disintegrating inner conflicts be healed. For this achievement religion is shown to have indispensable resources. . . . Part one deals with factors that menace mental health; part two, with the way in which Christian faith promotes mental health. The "religion of a healthy mind," means deliverance from self-centeredness through the discovery of a cosmic Purpose in relation to which one becomes a larger self."

Charles T. Holman, English by birth, Canadian by education, American by adoption, is a member of the faculty of the University of Chicago.

SUNDAY SCHOOL COM- MENCEMENT JUNE 16

The Church School commencement exercises will be conducted Sunday, June 16. It is hoped that every member of the school will be present on that day. Following the procedure of last year the school will not meet during the summer.

FIRST SUNDAY AFTER TRINITY

11:00 a.m.

Morning Prayer And Sermon

Prelude—When in the hour of utmost need Bach

Processional hymn No. 445

Venite Robinson

First Lesson

Benedictus es domine Gaul

Second Lesson

Jubilate Woodward

Apostles' Creed and Prayer

Sermon hymn No. 226

Sermon The Rev. David Rose

Offertory—"Appear Thou Light Divine" Morrison

Holy, Holy, Holy, Lord God Almighty!

Thou alone art holy, Thy saints adore Thee.
Had I the lyres of angels, could I bring Thee an offering worthy Thee;

In what bright notes of glory would I sing Thee,
blest notes of ecstasy.

All Thy Works show forth Thy glory.

O could I in accents worthy, sound forth Thy praise.

Holy, Holy, Holy, Lord God Almighty!

Thy glory streameth over land and sea;
Thou who wast, and art, and evermore shall be,
O Lord in times of doubt the darkness veils Thee;

Appear Thou Light Divine, dispel the clouds.

And thro the darkness shine.

Holy, Lord God Almighty!

Casting all before Thee, may I Thy glory see;

Holy, Holy, Holy, Lord God Almighty!

All Thy works praise Thee in earth, and sky and sea;

Holy, Holy, Holy, merciful and mighty!

So will I praise Thee in notes of ecstasy, Amen.

Closing prayer and benediction

Recessional hymn—No. 248.

Postlude—Risoluto Parker

Auxiliary Day at White Bluff

Tuesday, May 28, has been appointed as Auxiliary Day at Elizabeth House, White Bluff. This is the day when all members of all auxiliaries are invited to attend and see the work being done there. There will be a celebration of the Holy Communion by Bishop Dandridge at 10:00 a.m., and instead of a sermon there will be a talk by Captain Jones on his work at Elizabeth House. There will be a meeting of the Board after which a picnic lunch will be served. Any member of the Auxiliary who has space for an extra passenger or who can provide food is asked to please notify the parish office or the leader of her Chapter.

CALENDAR FOR THE WEEK

SUNDAY—

7:30 a.m. Holy Communion.
9:30 a.m. Church School and Bible Classes.
11:00 a.m. Morning Prayer and Sermon.

MONDAY—

3:00 p.m. Rector's Aid will meet at home of Mrs. Fyke Farmer, Bellevue Drive.

TUESDAY—

10:30 a.m. Settlement Guild will meet at the home of Mrs. H. F. Ambrose, 3701 Central Ave.

THURSDAY—

10:00 a.m. Holy Communion.
4:00 p.m. Rehearsal of young people's choir.

FRIDAY—

3:30 p.m. Book Review — Parish House.

SATURDAY—

7:30 p.m. Rehearsal of senior choir.

CAMP GAILOR-MAXON JUNE 18

Camp Gailor-Maxon will be conducted this year at Ovoca near Tullahoma, June 18 to 28. The director of the Camp will be Mrs. R. W. Nicolson and the Rev. Bernard W. Hummel will be Associate Director. Among the faculty will be Bishop Dandridge, the Rev. Bernard W. Hummel, the Rev. William G. Gerdi, Rector of Grace Church, Memphis, the Rev. Guy Usher, Assistant Rector of Calvary Church, Memphis, and Rector of St. George's Church, Germantown, the Rev. George Fox, Rector of St. Paul's Church, Franklin.

SERVICE LEAGUE ENJOYS PICNIC

About fifty members of the Young People's Service League and their guests, attended the delightful picnic given by Mr. and Mrs. John Thomas at Warner Park last Sunday afternoon.

The league will not meet next Sunday as many of the members are planning to go on the Ashwood Pilgrimage.

On Sunday, June 2, there will be an installation service of new officers. This meeting will be the final one before the autumn.

DO YOU KNOW THE PSALMS?

The following interesting set of questions on the Psalms was prepared by the Rev. Robert G. Purrington, Editor of the Rural Messenger. How many of them can you answer? Correct answers will be found elsewhere in the Bulletin.

1. Which are the Penitential Psalms?
2. Are there any duplicates among the 150 Psalms printed in our Prayer Book?
3. Are there any special peculiarities in the Psalms not evident in the English Edition?
4. What Psalm is an acrostic of the time of the Maccabees?
5. Are any of the Psalms quoted in full anywhere in the Bible outside the Book of Psalms?
6. Which Psalms are used regularly as fixed parts of our service?
7. How many sections has the Book of Psalms?
8. What translation of the Psalms is used in our Prayer Book?
9. How does the Prayer Book intend that the Psalter shall be read?
10. How can you find special selections of Psalms for "Thanksgiving"?

Rectors Aid to Hold Election Monday

The Rector's Aid Society will meet Monday at three o'clock at the home of Mrs. Fyke Farmer, Bellevue Drive. One of the most important items of business will be the election of officers for the year. The ticket will be presented by a nominating committee appointed at the last meeting and consisting of Mrs. William Maddux, Mrs. Marrett Wheeler, Mrs. Hunter Leftwich, and Mrs. E. P. Scales, Jr. It is urged that all members be present.

From the Parish Register

BAPTIZED—Worcester Allen Bryan III, John Christopher Burch, Jr.

TRANSFERRED TO CHRIST CHURCH—Mrs. William J. Kappes, Jr., Wedgewood Apts., Mr. E. O. Scales, Medial Road, Mr. and Mrs. James K. Wright, Medial Road.

**MRS. ANNE RANKIN,
167 5TH AVE NO.
NASHVILLE TENN.**

Answers to Do You Know the Psalms.

1. Psalms 6, 32, 38, 51, (This is the "Miserere"); 102, 130, 143. All of these Psalms give expression to deep penitence.

2. There are several, of which the following is the list. There are other duplications of parts of Psalms too numerous to mention here. Psalms 14 and 53 are identical. Psalms 31: 1-4 is identical with Psalm 71: 1-3. Psalm 40: 17-22 is the entire Psalm 70. Psalm 57: 8-12, and Psalm 60: 5-12 make up the 13 verses of Psalm 108. Psalm 115: 4-8 is the same as Psalm 135: 15-18.

3. Yes. Certain of the Psalms are Acrostics, the first letter (in the original Hebrew) of each verse serving that purpose. Psalm 119 has as many sections as the Hebrew Alphabet, and praises the Law under each letter. Psalms 9 and 10 together make an Alphabetical Psalm, and 25, 34, 37, 111, 112, and 145, are arranged in the same form.

4. Psalm 110, which has the name "Simon" in the first letters of its verses. It corresponds to I Maccabees 2:65-68; 13:8-9, 41; 16:5, 6, and 5:37-43.

5. Yes. For an example see II Samuel 22:2 and following, which is Psalm 18.

6. Venite (a combination of Psalms 95 and 96); Jubilate Deo, Psalm 100; Cantate Domino, Psalm 98; Deus Misereatur, Psalm 67; Bonum est Confiteri, Psalm 92; Benedici Anima mea, Psalm 108; Misericordia, Deus, Psalm 51. In the Burial of the Dead Psalms 39, 90, 27, 46, 121 and 130 are used. Psalms 23 and 121 are used for the Burial of a Child.

7. Five divided as follows., I, 1-41; II, 42-72; III, 73-89; IV, 90 106; V, 107 150. These divisions will be found to be marked in our Prayer Book as Book I, etc.

8. That of Miles Coverdale in 1535,

CHRIST CHURCH PICNIC

Are you saving the date June 15? For this is the date of the Christ Church picnic at Mr. James Granberry's farm in Brentwood. Automobiles and space are needed or extra automobiles. If you can accommodate more than the members of your family, please call Mr. Albert Rose, 5-2751, telling him the amount of space you have and whether or not you can meet at Christ Church. Those who do not have transportation are also asked to notify Mr. Rose at 5-2751 and he will try to provide same if they will come to the church.

A full list of committees will appear in next week's Bulletin. In the meantime put the date on your calendar.

FIRST CONTRIBUTIONS RECEIVED

The Rector wishes to acknowledge with gratitude the receipt of several generous contributions to the fund described in last week's Bulletin for the purpose of equipping the Church with bookracks, Prayer Books and Hymnals, and cushions. Further contributions are needed, and whether large or small will be very much appreciated.

USHERS—Warren Brown, Jr., W. W. Cunningham, W. A. Duncan, C. M. Holt, Haskell Tidman, Paul Williams.

ALTAR FLOWERS — The Misses Claybrook place the flowers on the Altar today in memory of their loved ones.

with small changes to correct some errors and obsolete words.

9. The Psalter is divided so that in Daily Morning and Evening Prayer it will be read over entirely month.

10. Special Selections of Psalms can be found grouped under 20 headings on page 344 of the Prayer Book.

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